

Mind AND Matter.



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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

May 18th, M. S. 36.

HENRY GODEMIRE.
(New York City.)

Good Morning:—I have not been accustomed to borrowing somebody else's organization, and it is with difficulty that I convey my thoughts to you. But, as it seems there is to be a wonderful change in the affairs of men, I have overcome the greatest obstacles and present myself to you. When we take into consideration that it is not one man nor one woman that represents that invisible force which places all things in motion; it is not astonishing, when we understand the variety that exists, and the many modes of expression, that every one is not able at once to take up the thread of life and present it to men as it really existed. When I understand this law fully, I may be able to give something that is of vastly more importance than I can at the present time. Yet if I fail in my efforts now, it is to be expected of me to continue on in error, but to make the most of every opportunity that arises. You have learned through preceding communications, that there are a vast number of intelligent spirits who have developed their spirituality to such a degree, that they have learned how to control mankind, to make conditions for them to grow into a state of happiness. But in coming here this morning, I used this organization to see and study men and women; and I felt at times like deserting the fort and giving up any communication here to day. For my eyes beheld, through this instrument, so many defective organizations, not one that I came in contact with but had some physical defect and equally serious mental defects; and it looked to me like an idle dream to expect to ever make such men and women realize that they were instruments to be used for a wise and good purpose. But as I do not claim to be that important force that works and operates everything, I will leave the powers to demonstrate their ability, in the change that is about to be produced. When I undertake to find words and to arrange them in an order that would be agreeable to myself, I come to a stand-still; for it is the first time I have used this organization. But, as I had a varied study on the way here, seeing the different dispositions or inclinations of humanity, I have learned not only a useful lesson myself, but, perhaps, may be able in some way to instruct others in the duties of life. When you understand that ignorance is the cause of all misery—that it leads to the destruction of humanity—you will then come into the condition of knowing where to strike, and rid people of the misery that exists. It seems as though the human family, at the present time, had acquired knowledge sufficient to shape their life's course, and be able to avoid all the shoals that may come in the way of human life. That is not a wise conclusion. For no man nor woman ever grows beyond the acquirement of knowledge and of overcoming evils if they exist. I am astonished at some things I see, but it almost over-powered the organization. I was using to come in contact with some of the influences that were existing in the streets as I walked along. You should understand that it is necessary for the instrument I use, to have varied experiences—to study human nature, or otherwise to allow us to study human nature through her organization, so that we may be able to make some things right where now there is nothing but wrong. That, you may say, seems like enslaving the human mind and making it subservient to some one else's will; but I do not see this subject perhaps in the same light you do. I see that the human family has never been free—that positive, determined wills have always controlled the masses, and led them where they would; and it has not always been in the direction of happiness. This city can demonstrate that without any one travelling half a square, and even less. You see on many faces strong evidence of human beings being led and directed contrary to any principle of happiness; and who and what has made the conditions that exist as they are? I will say that the officers of the government have so many erroneous ideas in regard to what real independence and true liberty is, that the government has been moved to destroy itself; and it will require a great change to make all things right, to make men and women realize that they are destroying themselves through influences and forces that they are themselves able to overcome when they understand the law. I believe that all that men need at the present time is to know that they have the power to make the conditions that will complete their happiness. Without that knowledge they will continue on in the same condition, only going down further into the depths of iniquity and distress. And one of the great evils that exists at the present time, is men and women shaping their life's destiny like that of some one whom they esteem, or regard as better on account of the positions they hold. This is altogether wrong. What governs one individual ought really not to govern another, if the conditions and circumstances are not equal to it. The great distress that prevails, is not a real necessity under different conditions. But I see, at present, that men and women have worked as far as the knowledge that they possessed would permit. Now, our object is

to give communications that will be read by many men and women, so they will then know the power they possess. The real capabilities of the human organization and the amount of labor it can do has not yet been discovered. Men have supposed they possessed a certain amount of strength. They have come to the conclusion that they can perform a certain amount of mental labor. They have limited themselves in every direction, and do not seek to go beyond that limit; just the same as men and women who bow down to creeds. They do not allow themselves to look outside of their societies, but hold themselves in a condition of misery, not acquiring or obtaining anything of life's real worth. I do ask you to give this one idea to the masses of humanity. *They hold their destiny in their own hands.* Squalled misery, distress, and physical disease, are not a real necessity if they will it to be otherwise; but so long as they hold themselves to the existing condition of things, so long they will be in the condition they are. But let them raise up their heads and feel their nobility, and work in the direction of alleviating their own conditions. I see that there is a universal cry of injustice among men and women—particularly in families that are in straitened circumstances—they feel that some one else has done them a great injury—that some one else is sapping their lives and revelling in the results of their toil. Why is this? Simply because they do not stand up in their own manhood and assert their dignity as men and women. This subject is one that is coming before the people in a variety of forms. You see that there is, all the time, something coming up in the way of expressing independence of thought—in the way of asking a juster remuneration for labor; and yet the changes that come, do not, in any particular way, seem to alleviate, or make a better condition of things than the one gone before. But each one is a step in the direction of liberating human minds from old rules and regulations. I would ask you whether I have spoken to you intelligently this morning, for my effort has been one of great difficulty to me, not understanding this principle, and necessarily not understanding how to apply it. [You have made yourself entirely understood.] I have made use of the little knowledge I possess to give a communication to men and women; and I wish to speak particularly to women. They are in a great degree the motive power of the earth—they shape and make the conditions of human life. But through all ages, and in all times, they have been held in subjection and viewed as inferior beings, not possessing physical strength nor mental power. Yet I will give them the credit of giving to the world all mentality or spirituality, and all the forces that exist in the world as human life. From the conditions in which they have been compelled to live and act, they certainly have presented to the world some wonders. They have in reality been the means of making it possible for departed spirits to take hold of human organizations, and use them to alleviate humanity, and to make conditions, not only for material life, but for spirit life also. That sweet, lovely sympathy that goes out from the heart of every true woman, is, in itself, a greater power than the sword. It works in silence sometimes, but the labor it performs is a labor that can never be estimated; for it seems to pervade every department of human life. It works, works and works, and is the means of alleviating the condition of the human race. [Here the spirit paused for rest.] My name was Henry Godemire. Ques. Of what place? Ans. I lived for a time in New York City, and then started for Australia, and was lost or died somewhere on the way. Ques. Were you with the medium when she left the car on her way here? Ans. I was with her before she left home. In fact, I wish to say to you, she is never really alone, and many of us experiment with her in her home to be enabled to give a communication here. And I want to say to you that we are making very good preparations in her own home for some wonderful demonstrations. We can make our arrangements complete in a short time and you can then have some grand results.

JACOB MORRIS.

(Camden, N. J., of anti-Revolutionary Times.)
How Do You Do:—[We are doing well.] Well, I guess I am doing well, as far as I know. Now, I would like to have you know just what my experience was in coming here; but as it will be some time before you will have the opportunity to do as I am doing, I will have to wait until that time for you to have that experience. But I am not here for the purpose of going back on anything that the speaker ahead of me proclaimed; for if I did, I would be going contrary to anything that seems to be like justice. But while I was walking along, looking at things, with the medium, it gave me the power to see, too; and as no two persons see the same thing exactly alike, perhaps it would be just as well for me to tell you some of the things I saw. [We would be glad to have you do so.] There was one thing in particular that struck me forcibly. I do not know that it would be prudent to have it published in the paper; but, when I was walking along the street I saw a man, (I don't know that he deserves the name of a man, for he certainly had disobeyed a law of nature or his face never would have presented such an appearance to me.) And I thought while looking at him that some of the divinest gifts were seriously abused, that they have brought individuals into such a dreadful condition that they must feel contempt for themselves and no one could

view them except with disgust. And I have heard a great many things of late in regard to what spirits do, and what they do not do. Of all the evils that seem to exist on earth, we are getting credit for bringing them about. That is if any one suffers seriously they say, it is the influences or forces that control them, that make just the conditions that exist. And I have also listened to some persons, who have found a great deal of fault with us. They seem to forget that we are governed as much by law as they are; and it is impossible for us to go out from certain laws, or to break over the conditions that exist. And when we come back and say that we are striving to educate humanity, or give it knowledge sufficient to make conditions for its own happiness, no individual need to suppose that we will not be benefited by better conditions as well as they. Many would say that it is our selfishness that brings us back. But if selfishness will bring happiness to one mortal, it is well to be a little selfish. As the earth and the material form is the first presentation of human life or spirituality—necessarily it makes a condition for all future conditions; and if it is the foundation of all life, and it is corrupt at the foundation, you cannot expect favorable results in any grade of existence. That is why we are coming with so much power—that is why we are trying to break down old superstitions; because we must have a correct foundation for the temple we are building. We do not want the track strewn with broken humanity; but we do want truth, honor, and justice to all men, to be the foundation of spirit eternity. Perhaps this is a little different, from the way some of my friends who have gone before me have presented their views to you; but as I am only one individuality, viewing things from my own internal condition, I am only able to present that which appears to be the truth to me, to you. It is not for me to say that you must believe what I tell you; but you can accept whatever appears reasonable to your own minds. But as I hold that all created beings are perfect within themselves when they possess knowledge enough to understand that perfection, I feel as though I could go out and take hold of every human being and give them a sound shaking up, for the condition of lethargy that seems to overtake them in the journey of life; and some question the power, and feel like rebelling against anything that makes such conditions. I say to you that all men make the conditions for their own misery. All men are the representatives of human life, and it is impossible for them to arise, unless they lay the foundation of their lives in a correct manner. Here you have a government founded on a principle of justice—here you have a people who represent one of the grandest forms of government that ever existed, and yet what are the conditions of human life here? Human soul's feeling upon one another and destroying every grade of happiness in human existence. And we see in this beautiful republican government, even the men who hold the reins, bowing down and becoming serfs to monarchies. This shows whither and in what direction men are tending. If you expect anything from bending your influences to a power that is willing to hold the masses of humanity in subjection, you lean on a false hope. You can enter into the homes of those who are called the aristocracy to-day, and what do you see there? You see them living and trying to conform to the ways of the nobility in the old countries, and the nearer they can imitate kings and queens, the nearer they think they represent the true standard of humanity. Where is the individuality of such persons? Where is the freedom that men fought and struggled for? It is trampled under the feet of such benighted creatures. That is the way things look to me—that is the way they really are; and I defy any man or woman to refute it. If they wish to acknowledge the truth, they will say this is the true condition of our government—each one willing to become a tyrant—each one seeming willing to govern all other persons. Oh! when will the time come, that men and women will awaken and throw off the shackles that bind them, to the winds. It does not need a revolution of blood and sorrow, but it needs all men and women to act in concert to overcome the evils that exist to-day. I travelled through the streets of this city and viewed things from the condition that was given to me from another spirit controlling the medium; and looking at things as they seemed to me, I give you my thoughts, ideas, and hopes, in regard to the future. But I ask no man or woman to try and imitate me, or to try to become my individuality, but to become free men and women, to develop their own individualities. My name was Jacob Morris, of Camden, New Jersey, as I suppose it is now called. I was of anti-revolutionary times, before this country became a republic.

ROBANNA RYDER.

(Macon, Georgia.)

I thought this would be a very pleasant place

to come to and talk. I controlled the medium in her home a few evenings ago and gave quite a lengthy communication; but as there were but few there, and perhaps some of them entranced and did not hear me, I come here for the purpose of talking a little so as to gain recognition from the outside world. [You can get that recognition here.] The more I study, and learn of spirit control, the more charmed I become by the wisdom of that power that created all things. Although it is a power that never will be seen by human eyes, for it is all force, yet every demonstration of that power is wisdom, if mankind understood their surroundings. I am not highly educated, or able to give my thoughts as I desire; but I find that the most simple thing in nature has its use. The difficulty with mankind is, that they do not understand or see how to apply what is called life, that surrounds them. I am not able, as yet, to understand all the law by which spirits can control human organizations and give thought; but I say I am charmed with every new experience I have. And I find, here, in circles, people asking: "Are any of my friends present?" Why do they not manifest themselves, if they are? When I control a medium, or come to a circle, I find that there are the spirit friends of every one present. Every member of the circle has departed spirit friends, who are interested in them, and in the work that is being done at present; but, as yet, many of them have not been able to use the human organization perfectly, or in a way that would give satisfaction to themselves or their friends. And some of them seem to hold back, a little like many people do in going to a strange place. They feel afraid of their own power, and do not take hold and work through an organization as they could, if they only had more confidence in themselves. And you find throughout the human family that that one fear—that of inability to do the work—holds many people back from doing an important labor. Now, I am holding an organization that is fitted to give satisfactory tests to every person. At the present time the controlling power is developing her force in another direction. The power to give tests is not lost; but there seems to be a necessity for greater things than have ever gone before, and all the forces are used in moulding or making conditions for these manifestations; and no spirit controls or gives a communication here, but who, in some way, adds in the direction of that development. And when it is completed, you will have no reason to hesitate or to question the truthfulness of every spirit who returns and controls mediums; if they are once able to act through one organization, they will be enabled to act through almost all mediums in the same way. The reason why this medium is used in this way is because she is herself of an inquiring mind—she is progressive, and is willing to be used as an instrument to do any kind of work that may add, in any way, to the happiness of the human family. Now, many mediums are selfish. They care nothing for us or the work we do through them. The only care they have is, so they make out to live themselves, and this destroys the power we could have if they were in a different condition of mind. Now, some mediums seem to boast—seem to hold us in disdain—and only seem willing to give way when compelled to be used or controlled. This is no condition for progress, nor of benefit to any one in particular; and we are free to say, that any person who understands that this law is a natural one, and brought into existence by that power that brings all things into action, does wrong, who is unwilling to submit to it. Such persons have no confidence in us, or feel that they do not want us to use our power. This is a very sad mistake. Many useful lessons are lost just through that means. But I see the medium I am using is perfectly willing to be used, as an instrument, if it will add to the happiness of the human family. Her one hope and determination, is to make a condition for all men and women to live and enjoy life; and that is a condition of mind that aids us very much in our labor. I do not believe in flattery—I do not say anything but what I know and feel to be the truth—even of the medium I am using. I expect you remember me, Rosanna Ryder, of Macon, Georgia. I am happy to come, for I am learning a great deal of human life that I never could have learned in any other way; and I want to make this lady's life as happy as possible. What she has endured is past, and we will try and make the future pay for the misery of the past. [This spirit, who is evidently a very active and sympathetic one, controlled Mrs. F. at a private circle at her home, and gave a long and very intelligent communication of an especial nature.—Ed.]

SAMUEL HICKS.

(Carversville, Pa.)

How do you do! The grass has not begun to grow on my grave yet; but I am in a hurry to get back, because I promised to come back. I controlled before, but by the help of others. Not because I had strength or beauty, but I was helped. I am a Spiritualist, and I want some of my good friends to know that I am all right, and I made no mistake on the subject, although some people thought I was a poor old deluded soul; and I feel now like taking up the cudgel and getting to work, for I think it is about time. I expect you guess who I am. They always called me Sam Hicks. I had to hurry back, because I promised to come back, and want them all to know that I am happy. It don't make any difference whether a man is rich or poor. When he gets on

this side, it doesn't make any difference, whether he held the whole world in his hand—it is all the same. I don't expect to give a long communication, but I want them to know that I am as much alive as ever. Send a few papers to Carversville. I have children there, and I want them to know I was not mistaken in what I believed. Some of them are a kind of halfafraid, but I wasn't. [They did not bury you up there, did they?] If they did I got resurrected pretty soon. I hope this communication will give my children strength to come out, and not hesitate one way or the other; that is what I am after.

NANCY LEWIS.

(Near Bordentown, N. J.)

I wonder if anybody can tell me where I am going to? [Why do you ask? Are you lost?] Well, I don't understand where I am, and I would like to know. [You are in a spiritual circle.] Well, what kind of a place is that, I would like to know? [Well, it is where people sit to hear what spirits have to say. Do you not know you are controlling a medium now?] Well, I am talking and doing like people do. No one would think I was a spirit, would they? [Yes they would. You were a spirit when in the earth life. That is not your own body that you are controlling.] I thought it was funny, but I thought it was my own body shrunk away. [You are using the organization of another person.] Will you tell me how I am doing it? [I could not do that. But, you were with friends.] Yes. [They led you to where that lady's form was sitting and you jumped in and took control of it.] This is something I never heard tell of before. But I am learning something all the time! [When you go back to spirit life you will not be old any more. You were brought here to take that feeling of age from you. You passed to spirit life feeling you were an old worn out person, when, as a spirit, you will have all the vigor you had when in the prime of your life.] Well! Well! If that is the case, I am very glad I came here. [Some good friend brought you here.] I wish every body had as good friends as I have found. [You will go back to your condition when you were in the prime of your life and grow in intelligence, usefulness and happiness. There will be no end to it.] Well, I just think people don't learn everything in a day, do they? [No, they do not.] Well this was a thing that I did not understand; and I thought I had got into—I did not know what. I have been in spirit life so long, that I thought I had taken to shrivelling away looking for heaven, and I find I am not a bit like myself, and yet it is me! Ques. You never found any heaven did you? Ans. I never found anything different from what I did when I lived here. Ques. You met your friends in spirit life did you not? Ans. Yes. But I never found anything as I believed I would. There is no such a place as heaven. Ques. You found churches over there, did you not? Ans. Oh! yes, I found people trying to get to heaven, but I got tired and came out of it. People have been educated all wrong here. They are not fit for spirit life at all. I just begin to think my teachings were all wrong. This is what they call a spiritual circle? It must be as you tell me. I am glad, but I don't think there is anybody now that would hardly know me. But if there is not, that don't make any difference to me, for I am myself anyhow. I lived to a good old age; but I never knew anything about what people would call pleasure. I went to church and done my work, and never thought anything about anything else. Some of the ministers in spirit life said to me: "You must have faith." [You go back and tell them you have found something better than faith.] My name was Nancy Lewis. They called me "Granny Lewis." Ques. Of what place? Ans. I came from a place called Bordentown. I lived in the country near there. Now I will tell you how it was. The tide came up sometimes pretty near where I lived. I used to, when I got old, sit and look at it; and they were afraid I would get drowned. But I did not. Ques. How long have you been in spirit life? Ans. I could not tell you, I don't know. Ques. Was the Revolutionary war after your time? Ans. No. Ques. Was it before your time? Ans. Yes. I recollect some things that happened then but I cannot recall them now. I would like to.

ONE OF THE GUIDES.

Time is obliterated from this lady's brow. We could go on hour after hour, until we would use up every element of the organization, but such is not our purpose. We are working for grand results, and the moments roll round one after another, and each moment seems to add something to our power and gives us the conditions to work out the great problem of human life. When you take into consideration how forcibly we act upon one organization, you may judge what our power would be when exerted over the masses. Not that all are equally developed, or possess a condition within themselves to be controlled as the instrument I am using; yet gradually we are gaining knowledge that will give us power to make the earth a perfect foundation for all life, each one working to make it a foundation for us to be able to take up the elements and mingle with men and women, and help them to perfect a system which is so beautiful in itself, that words are not equal to its description. I do not claim to be an orator, or an individual able to hold a multitude by my eloquence, but the manner in which I use the instrument, and the way in which I express my thoughts, is sufficient to prove to you that there is some foreign influence at work; and that influence is not to destroy but to build up. It is not to quench the thirst of knowledge, but to give strength and power for individuals to draw to themselves every necessity of their nature. When I take into consideration the amount of labor to be done, and think of the material that is to be wrought out and perfected, it seems like a labor beyond any power in the Universe to accomplish. But I ask you, as men and women, to take into consideration, that centuries have rolled over and over—that it has been an eternal now with this earth's experience—and that each moment in all these centuries some human organization has released a spirit—has given it power to act outside of a material form; then take and confine these, or draw them together, to use their forces to operate upon human intelligences to work out a system of perfection; and you may think that although the work is stupendous, the power is equal to the work to be done. We do not work alone or single handed. It is true, at the present time, that I am holding this organiza-

tion, but there are millions of disembodied spirits congregated around in the distance, whose object in being here is to study and understand the law of control, as I apply it. We have learned that it is only through the application of any principle that we may expect to derive benefit from it. Ages have rolled by and discoveries have been made; but yet new revelations come to you. And the hour is very near when you may understand that you are, as embodied spirits, able to unite the experiences of disembodied spirits to your own. I bring you tidings of great joy. That is the coming of the change that the world has looked and prayed for—has looked forward to with great expectations. Each one must become a worker in this great reformation. We bring our forces to you to mould and make the conditions of which we speak. We are not working for one human being; but every created power is at work to elevate every created thing. This is the principle of justice—this is the principle of love—this is the principle of sympathy, and through the unity of all we expect to perfect conditions. One of the Guides.

WE ARE IN A FOG—WHO WILL HELP US OUT?

Last week we published a long extract from a letter from Dr. Cetlinski to Dr. J. B. Newbrough, which appeared in the *Banner of Light* of the week before, in which Dr. C. lauded Oahspe, or the New Bible, in the most fulsome manner. To set forth the wonderful features of that specimen of spirit literature, Dr. Cetlinski gave what he led his readers to understand was a particularly striking portion of Oahspe. Never for a moment imagining that Dr. Cetlinski was acting in the matter in bad faith, or that the veteran editor of the *Banner* would be deceived in relation to the nature of Dr. Cetlinski's performance, we copied and criticised that pretended extract from Oahspe. It would now appear from the following letter, that Dr. Newbrough knew nothing of Dr. Cetlinski's and the *Banner of Light*'s unfair scheme to impose upon the public in the name of "Jehovih's" great work, Oahspe or the New Bible. Writing to us, Dr. Newbrough says:

128 West 34th Street,
New York, May 19th, 1883.

J. M. Roberts—Dear Sir:

Please do me the justice, in your columns, to allow me to say, that in Dr. Cetlinski's article in the *Banner*, the purposed quotation from Oahspe is not in the book, nor is there anything similar to it. If it were a real quotation, I should endorse your criticism thereon.

From the sale of Oahspe we have already founded a home for orphan foundlings. Before the summer is past we shall found one for mediums also.

Yours truly,

J. B. NEWBROUGH.

In justice to Dr. Newbrough and Oahspe or the New Bible, we cheerfully publish his (Dr. N.'s) letter; although it causes more perplexity than we can well express. What would he have us think of Dr. Cetlinski and the veteran editor of the *Banner*? That is what bothers us. He is provokingly sententious. We cannot but feel that he has not acted with that good faith towards us and our readers that propriety demanded. Dr. Newbrough does not tell us whether he did, or did not see, or know, of that letter addressed to him by Dr. Cetlinski before it was published in the *Banner*, but leaves us to infer that such was the fact. He is equally reticent as to any reason that could have prompted Dr. Cetlinski, in the name of "Jehovih," to perpetuate the literary forgery of which he accused him; nor does he deign to say one word that in the least exonerates Bro. Colby from being a willing party to the alleged deception. As matters stand, it would seem that the *Banner of Light* people got Dr. Cetlinski to do something that would create a sensation and enable them to extend the sale of Oahspe, the grandest humbug that was ever imposed upon a credulous mortal or mortals, by an untruthful, or by untruthful spirits. From the utterly absurd nature of the alleged forgery it would seem that Dr. Cetlinski and the *Banner* people thought that "Jehovih's" Oahspe was not sufficiently absurd to make it take well among the gullible wonder-seekers, and so they would show "Jehovih" that he was only a botch at Bible making at best. This was, to say the least, rather rough on "Jehovih" and his mediumistic victim, Dr. Newbrough; and the good, but too credulous doctor, did well to repudiate this presumptuous attempt to supplement "Jehovih's" perfect Bible. If Dr. Newbrough is not mistaken about that extract not being in Oahspe, or in saying that there is nothing like it in Oahspe, "Jehovih's" Bible, then it is very certain that Dr. Cetlinski and Bro. Colby have been guilty of a great improvidence, if not downright blasphemy, in putting more nonsense in the mouth of "Jehovih" than he ever thought of putting before mortals as evidence of his immaculate wisdom. It was simply shameful, and Dr. Newbrough does well to admit the extent of their outrage, and to confess that our criticisms of the forgery were worthy of his endorsement. We are not ready to close the case as between Dr. Newbrough and Dr. Cetlinski and Bro. Colby, as to the question of good faith and veracity between them; for we make it a rule to hear all sides, before making a final decision of such matters. We will therefore wait to hear from the two latter gentlemen before final judgment, if they are prompt in replying.

But whether Dr. Cetlinski quoted Oahspe or not, makes not a whit of difference in our judgment as to the weak and wicked deception of the spirit author or authors of Oahspe, in influencing Dr. Newbrough to publish that book. Any child three years old ought to be able to see the real

nature of that specimen of the spirit "bulldozing" of a medium to make him appear ridiculous, if not insane, in the estimation of those who esteem him for his many good and admirable personal characteristics.

We are glad if any good has been the result of this intended outrage. We deeply sympathize with Dr. Newbrough in his efforts to provide a home for foundlings, if their little minds are to be left free to grow into rational and independent beings; and this whether they are orphan foundlings or not. Most foundlings are not orphans, but the children of parents who to escape social ostracism abandon their offspring. Such little cast aways should receive the kindest and most judicious care that is possible. But if Dr. Newbrough, or his assistants, undertake to feed these little beneficiaries on the nonsense contained in Oahspe, the result must be that before they reach the age of ten years, they will one and all become lunatics, and it would have been a mercy to have let them die in infancy. For then they would have received a kind of spirit care and training that no medium that acts under the inspiration of "Jehovih" will ever give them.

It may seem cruel to Dr. Newbrough and his warm personal friends that we should write in this frank and unreserved manner in relation to matters that he has so sincerely at heart; but we should neither be just to the public, to Dr. Newbrough or ourself, did we not most energetically protest against the Oahspe attempt to cast odium upon Spiritualism and one of its very prominent mediums and adherents.

We want "Jehovih" to understand that we regard him of less account than the Christian Devil, and both might, as well shut up shop and retire into obscurity; for we intend to make it lively for them if they do not. Spiritualism can only be hurt in the house of its friends, and this, "Jehovih" very well knows, and hence his attempt to foist his Oahspe fraud upon the public as the legitimate outcome of intercourse between the two worlds.

If the *Banner of Light*, and the *R. P. Journal* continue to hawk Oahspe, as a spirit inspired Bible; we demand in the name of Spiritualism that they tell their readers, whether they regard it as the work of good or bad spirits. They have no right to aid untruthful spirits to humbug and swindle their readers and patrons, by publishing favorable notices of Oahspe unless they believe those notices are just and proper. Do they believe it? Then let them say so. The Book was sent to us and we were offered the Philadelphia agency on liberal terms; but on seeing the real character of it, we returned the copy sent us, and publicly gave our reasons for condemning and denouncing it. We could see no other honorable course to pursue; and that course we took and shall continue, although we may make many enemies by it. Unjust we may be; but let those who think so show it. Our columns are at their service for that purpose.

WM. E. DODGE'S SPIRIT TESTIMONY.

A few months since Wm. E. Dodge of New York City, passed to spirit life, after attaining great social, business and personal influence. Much of Mr. Dodge's time and means was devoted to propagating the Christian religion, and perhaps few men did more than he in the field of religious labor to which he gave his attention. The spirit testimony of such a man should therefore have great weight with those persons who are pursuing a course similar to that which he followed when on earth.

At the *Banner of Light* public circle of February 20th, 1883, very shortly after his transition, his spirit controlled that admirable medium, Miss M. T. Shelhamer, and among other things said, as published in the *Banner* of May 19th, inst. We will italicise the parts that we think most important:

"I return to say to my friends: I am with you, I am ready to communicate with you in private, to assure you of my presence, and give you tangible evidence of my continued existence in the spirit world by giving you such facts through the lips of some stranger as would convince you of my personal identity. I do not desire to parade private matters through the public press, because I feel they belong only to my friends and to myself; that the public has little to do with them. But if I can demonstrate the truth of immortality to any heart that is hungering for a knowledge of immortal life, I shall be more than glad to return and do my little part in this great cause. I have been greatly exercised in my mind since passing away; many new ideas have come to my comprehension which I never before entertained. The new life that is opening out before me is real, palpable, beautiful, yet singular in many of its phases. I stand almost aghast upon its threshold, and feel that I am incapable, at present, of giving to my mortal friends a history of those scenes through which I have passed during the past two weeks."

"I was present at the obsequies over my body. I listened to the remarks that were made, which pleased me somewhat; but knowing what I do at present, from the spiritual standpoint, they did not give me that great satisfaction which they might otherwise have done."

Here the spirit described his experiences during the early days of his newly-found life which were interesting and instructive. He then said:

"I have only a few words more to say to personal friends: See to it, my dear ones, that you devote your lives to the interests of humanity, and to the performance of such deeds of kindness as you feel to be your duty. Do it in your own peculiar way; seek not to spread before the pub-

lic a knowledge of your deeds or words, but unostentatiously, quietly, in humbleness of spirit go forth upon your daily paths, sending out on every hand influences of kindness, words of love and sympathy, with deeds of charity, or whatever the occasion may demand, and you will not feel to regret it when you pass to the spiritual world."

"I am happy, so far as I have seen of the higher life; yet I have much more to receive, I have many lessons to learn, I have many things to take up and incorporate into my life."

Such was the testimony of the spirit of Wm. E. Dodge, a man who was known the world over for his earnestness and zeal in the cause of Christianity. As a spirit he has not a word to say about that Jesus Christ whose name he so loved and honored, or of that heaven which Christian ministers are so wont to paint in glowing colors, and to promise with such lavish assurance, as the reward of those who die having faith in Him and his most holy name. What a lesson for those who would use Spiritualism to perpetuate a delusion that has peopled the spirit world with disappointed if not dispairing dupes of Christian theology! Heed it! Heed it!! or you will find your regrets to be far greater than are the regrets of those who have gone, or been led astray, in their ignorance of what is necessary to true happiness in the future life.

Spiritistic Phenomena Association in Boston.

The Society recently organized in Boston, under the name of the Spiritistic Phenomena Association, James A. Bliss, President, seems to have begun at the root of the matter. It is a well known fact that hardly any one becomes a believer in Spiritualism, until his attention has been called to it, by the exhibition of some one of its many phases of phenomena or mediumship. Comparatively few people not Spiritualists, are sufficiently interested in investigation, or curious enough to visit mediums at the cost of a dollar or two a sitting, though many will gladly go where such manifestations can be seen free of charge.

This Society, recognizing this fact, has begun its labor, not by learned discussion or exposition of the philosophy, not by giving opportunity for discussing the question whether "dead men live," but simply opens the doors to a public meeting every Sunday afternoon, at Wells Memorial Hall, and invites whoever will to come, and see and hear, what mediums can say to show that those who are gone before, do live, and are cognizant of the acts and even the thoughts of those who are left here on earth.

Notwithstanding the unfavorableness of the conditions, arising from such promiscuous magnetism, and somewhat disturbing elements, some of the tests (indeed most of them) given from the platform by various mediums, are truly remarkable, and we venture to say, more than one person who never before gave the subject of Spiritualism much if any thought, has already begun to investigate further for the messages he has heard or received at these meetings. The public meetings have been held only a few Sundays, but the interest is lively and general. The hall is crowded and the tests well received.

The only conditions exacted on the part of the Society are quiet, attention, prompt recognition of a test given, and avoidance of discussion, which would necessarily induce inharmony.

The work seems a good one well begun. It is, indeed, the primary school, where the A B C of the philosophy of Spiritualism is taught, and fills a want long felt. There is room for all the workers in the great field. If, as many hope and believe, Spiritualism is to be the religion of the future, the salvation of the world from selfishness and sin, there cannot be too many ways of bringing its doctrines and truths to the notice of the world.

"All sorts and conditions of men" should be brought to feel that, surrounded by such a cloud of witnesses, they cannot afford to be low and mean and selfish; that since their works do follow them, and the grave cannot cover their individuality themselves, it is better to do well on this side of life in order to do still better on the other. When all good Spiritualists come boldly to the front and live up to their highest convictions, and are as zealous in making converts, as their Christian brethren are, the world will be astounded to see how many adherents the cause already has, and it is more than just possible that the record of experiences of the highest spiritual manifestations and the most exalted mediumship of which the world has known, and by which the Christian has so long been guided, may be less a sealed book with this new light thrown on it, but may prove still more a lamp to the feet and a light to the path.

Spiritualists should attend these meetings, not because they need the tests, but to give the encouragement and countenance of their presence to the mediums who give their services, and should make a point of inviting their non-believing friends to attend, and similar societies should be formed in every city where test mediums can be found. Let the good work go on, and may the greatest and wisest spirits help both speakers and hearers to the best conditions possible for the reception of truth.

J. A. D.

Somerville, Mass.

The fifth annual camp meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Flint, commencing Friday, August 17th, and closing Monday 27th. I wish to correspond with two or three mediums of marked power with the view of securing their attendance.

S. B. McCracken, Secretary.

Detroit, May 12, 1883.

Thought is the first faculty of man; to express it is one of his first desires; to spread it his dearest privilege.

The greatest friend of truth is time, her greatest enemy is prejudice; and her constant companion is humility.

There is no trait more valuable than a determination to persevere when the right thing is to be accomplished.

When you fret and fume at the petty ills of life, remember that the wheels which go round without cracking last the longest.

[Continued from the Eighth Page.]

terpolations of the Codex Bezae. If the three former versions did not contain the alleged interpolated matter of the Codex Bezae, presuming that the copiers or translators all used the same or a similar original, it is natural to infer that nothing materially different from the common original was added to any of them, and if any portion of that original was omitted, it was admitted for a purpose. For instance, if the original Scriptures were the published writings of Apollonius of Tyana, and the copiers of those writings wanted to deprive him of the credit of his labors, and to attribute them to some person unknown to history, they would, as a matter of course eliminate from those writings that which would show their real nature and authorship. This it is absolutely known was done by Eusebius, Eutalinus and other Christian schemers, wherever they found it necessary, in their work of theological and ecclesiastical deception. No English or French translation of the Codex Bezae has ever been made, so far as we can discover, but we venture to say that should such a translation ever be made, it will be found that the alleged interpolations, especially the six hundred in the Acts of the Apostles, show that no Jesus Christ or his Apostles had anything to do with the Christian Scriptures, and that Apollonius, who is expressly mentioned therein, was the real author or compiler. We infer, with good reason, that the Codex Bezae was a copy of the writings of Apollonius of Tyana by some Neo-Platonist opponent of Christianity. But we can pursue this inquiry no further at present, but will close by noticing the last statement of the spirit. He says: "My Armenian version was published under its proper title "Apollonius the Son of God's Teachings and Morals;" but this title was altered by the man whose spirit will follow me, Paulinus, the first Archbishop of York, in 622." We need do no more than to invite the reader's attention, in relation thereto, to the following communication and our comments thereon.

PAULINUS.
(First Archbishop of York, Eng.)

My salutation shall be: He or she who tamps with truth shall never rest until they have recited it.

I am here with only one excuse, and that is that zeal and enthusiasm carried me away. I think it was in A. D. 615 that I entered the spirit life, and from that day until A. D. 1700, I endeavored, with all the perseverance of an enthusiastic spirit, to find Jesus Christ. But all these centuries of searching ended in finding the man, whom I ignored in my earthly life, Apollonius of Tyana. Not that Apollonius desired to be considered the Saviour of men, but he does desire that the truth shall be established.

I tampered with the Armenian version of the Testament of Apollonius. Ques. Do you mean Mesrob's version? Ans. Yes. The Armenian version of Mesrob; and also one from Upper Egypt. I also made some alterations in the Latin version, that is the Council of Nice version. Because I was one of the first translators of the Scriptures from the Gallic into the Saxon tongue, I translated from the Gallic, Latin, Armenian and Coptic tongues into the Saxon; and I did it simply because I thought this religion of Jesus was true, although the writings from which I translated showed that it was not true. But, how many of your modern commentators are doing the same thing! They are doing this, today, blinded by their zeal which takes the place of reason, and then follows bigotry and untruth. Ques. Can you now say what alterations or substitutions you made in the Testament of Apollonius? Ans. I substituted, as did Eusebius, Jesus Christ of Judea for Apollonius of Tyana. Ques. You translated the versions you speak of, making those alterations? Ans. Yes. I made them to correspond with Eusebius' version. This is about all I can do to correct my earthly errors. Ques. What became of your Saxon version of the Scriptures? Ans. It was revised by Bede, and afterwards by Thomas A. Becket; and it was afterwards put in its present shape by Archbishop Whately. Ques. You have kept the trace of these things as a spirit? Ans. I have followed them. Ques. Have you met Archbishop Whately in spirit life? Ans. Yes; but since his time, theological alterations have taken so many directions that it was almost impossible to follow them. I am Paulinus, first Archbishop of York, in 622. Ques. How came you to have a Latin name? I was from Bretagne in Gaul, and it was very customary for Gallic priests to bear Latin names.

We can find very little in relation to Paulinus' life, but will give what we can. McClintock and Strong's Cyclopaedia says:

"St. Paulinus of York, an ecclesiastic of the 7th century, noted as the companion of St. Augustine in his mission to England, was sent from Rome by Pope Gregory in A. D. 601. He soon made himself the favorite of the English princes, and obtained positions of influence and trust at court. In A. D. 625 he was consecrated bishop by Archbishop Justinus to attend Athelbertha, daughter of Athelbert, king of Kent, to the North on her marriage with Edwin, king of the Northumbrians. In A. D. 626 and 627 his missionary labors resulted in marvelous successes; thousands were baptized by him, and his fame was in all the land. He was made bishop of York, where he founded the Cathedral, about 628, and 631 consecrated Honorius, Archbishop of Canterbury at Lincoln. In 633, on the death of King Edwin, he was obliged to flee before the invading Northumbrians, and settled in Kent. He there became bishop of Rochester, and died about 643."

This is substantially all that has been permitted to come down to us in relation to Paulinus. The facts that he was sent by Gregory I. to Britain to aid St. Augustine in his great mission to that country; that he became so influential with English princes, that his missionary labors resulted in such marvelous successes; that he was made by Justus Archbishop of York; and that he

was the founder of that great ecclesiastical province; it is very certain that Paulinus was a man of extraordinary character. It is said he was sent from Rome to England, but we are not told what country was the country of his nativity. That he was selected to assist St. Augustine would rather indicate him of Gallic birth, as his spirit claims was the fact. He was just such a man as would have sought to provide a Saxon version of the Scriptures, and just such a man as would have known what versions of the original Scriptures were the nearest the truth. It seems he did not use any Greek version whatever, but as he says, used the Armenian version of Mesrob, and also one from Upper Egypt, (no doubt a Coptic version, if not the one made use of by Mesrob himself.) The most of what is known concerning Paulinus has been preserved by the Venerable Bede in his "Historia Ecclesiastica Gentis Anglorum." While fully conceding the important part performed by Paulinus, in Christianizing England, Bede, who completed his great work in A. D. 734, does not mention any Saxon version or translation of the Bible by Paulinus. It is, however, known that he wrote extensive commentaries on parts at least of the Scriptures. A writer in the Encyclopedia Britannica says of him:

"Bede's industry was marvellous, alike in acquiring and in communicating his store of knowledge. Besides the usual manual labors of the monastery, the duties of the priest, and his additional occupation as a teacher, he succeeded in writing upwards of forty distinct treatises, which together form what may be looked upon as an early encyclopaedia. Of these treatises, twenty-five subjects, including commentaries on most of the books of the Old and New Testament and the Apocrypha." His biblical works are principally made up of extracts from the Fathers, especially from St. Augustine—his interpretations following the allegorical mode of the Middle Ages, as suggested by his own declaration: "He who knows how to interpret allegorically will see that the inner sense exceeds the simplicity of the letter, as applies to leaves."

As Bede was a disciple of St. Augustine, and held to the inner or esoteric meaning of the Scriptures; and as St. Augustine admitted that those scriptures were old, when they were first designated as Christian; we may reasonably infer that the Buddhist origin of those scriptures, and their appropriation by Apollonius of Tyana, were known to Bede as well as to Paulinus, the contemporary and companion of St. Augustine in his English mission.

For some reason, *no doubt the very best*, no mention is made of any Anglo-Saxon version of the Bible by Paulinus; but it seems hardly possible that Paulinus did not, during his long residence in England, make a Saxon version of the Scriptures. As a spirit, he claims he did do so, and that he had before him in his work, Gallic, Latin, Armenian and Coptic versions, and that the two latter versions showed that it was Apollonius of Tyana, and not Jesus Christ, to whom those versions appertained. Here we must leave the matter. How far this communication is, or is not correct, we cannot say; and therefore allow it to pass for what it may appear to be worth to each reader; but justice to them and ourselves demands that we should say, there are many reasons to think the communication comes from the spirit of Paulinus, the most important being, that it is beyond all question a spirit communication, and such a communication as the spirit of Paulinus would give, should the facts be as they are therein stated.

EDITORIAL BRIEFS.

MEDIUM meeting 433 W. Madison street, Chicago; Sundays 3 P. M.

THE Freethinkers Annual Convention, has been appointed to be held in Corinthian Academy, in the City of Rochester, on the 29th day of August next.

A. F. ACKERLY, materializing medium, is now located at 333 W. Madison St., Chicago, Ill., where he will give seances, Sunday, Tuesday and Thursday evenings.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 168 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

MR. ROTHERMEL returns to Buffalo, on the 28th inst., and will be ready for engagements for that vicinity. Address A. W. S. Rothermel, Filmore House, Buffalo, N. Y.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit-prescribed remedies.

H. F. BUNGARDT, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungardt 16 E. 7th St., Kansas City, Mo.

MRS. S. E. BROMWELL, trance and test medium, Phenomenal seance Thursdays and Sundays at 8 P. M. Private sittings daily at 687 W. Madison street, N. E. corner Wood street, Chicago, Ill.

FRANK T. RIPLEY writes that he is ready for engagements anywhere—to lecture, give platform tests, or parlor lectures with tests. Address Frank T. Ripley, Room 24, Exchange Block, Indianapolis, Ind.

JAY CHAPEL has moved from Rochester to Brighton, (a pleasant suburb of Rochester), N. Y., where he has permanently located for the sum-

mer, and where he wishes all communications to be addressed hereafter.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

Mrs. ELLEN M. BOLLES, has taken rooms at City Hall, Taunton, Mass., where she will use her clairvoyant and magnetic powers in healing the sick, and will also give private sittings to those anxious to hear from their spirit friends.

THE Second Association of Spiritualists of Philadelphia, have secured the services of the well known popular lecturer, C. Fannie Allyn, for the month of May. Lectures at 10:30 A. M. and 7:30 P. M. Thompson St. Church, between Front St. and Frankford Road. Lyceum and conference with circle combined, in the afternoon.

Mrs. M. C. GALE KNIGHT, wishes to say to Societies, and those wishing to engage her to lecture at Groves and Camp-meetings, for the coming season, will correspond with her at as early a day as possible. Address Mrs. M. C. Gale Knight, 112 Niagara St., Buffalo, N. Y.

W. L. JACK, M. D., clairvoyant and magnetic physician, informs us that he can be found at his residence, corner of Merrimack and Main Streets, Bradford, Mass., opposite Haverhill Bridge Depot. Post office address, always Haverhill, Mass. No notice taken of postal cards. All communications must be accompanied by two 3-cent stamps to insure reply. Notice will be given where office is located in Roston.

Mrs. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, Yonkers, N. Y. Box 65.

Mr. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

* * * * *—A cottage at Lake Pleasant—most eligible site on the ground—substantially built—excellent rooms—with view of rostrum and music stand. To be sold at once. No one need apply except those meaning business. Enclose two 3-cent stamps for reply, and address for one month, W. L. Jack, M. D., Box 1241 Haverhill, Mass.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

The Northern Wisconsin Spiritualist Conference will hold a three days' meeting in Spiritual Hall, Omro, Wis., June 15th, 16th and 17th, 1883. The speakers engaged for the meeting are Mrs. M. C. Knight, of Buffalo, N. Y., and Dr. G. H. Geer, of Chicago. Mrs. Sarah Shedd Noyes, of St. Johnsbury, Vt., will furnish the vocal music. A cordial invite to participate. Usual courtesies by the Omro friends. Prof. Wm. M. Lockwood, President; Dr. J. C. Phillips, Sec'y.

DR. W. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statovolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

SPIRITUAL TEMPLE ASSOCIATION.—"In things essential, unity; in things doubtful, liberty; in all things, charity." Baker Hall, N. W. Cor. Broad street and Columbia Avenue. Mr. Walter Howell, inspirational, trance speaker, late from Manchester, England, will, until further notice, lecture every Sunday, at 10:30 A. M. and 7:45 P. M. For further particulars, see Public Ledger. The public cordially invited.

We have received the Tacoma Daily Ledger printed in New Tacoma, Washington Territory, in which is found an interesting letter, setting forth the superior advantages of that place, it being the western terminus of the Northern Pacific Rail Road, rich in agricultural resources, Coal and Iron. Any persons interested in that section will do well to subscribe for the *Ledger*, as it contains information of the utmost importance to those who have interests in that section of the country.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

THE ROCHESTER FREETHINKER'S CONVENTION.—The Freethinkers of the city of Rochester have raised \$18,000 with which to pay for the finest hall in that city for the Freethinkers' Convention, and also money sufficient to pay a magnificent quartette of singers for the occasion. The following local committee has been appointed to take charge of all the local arrangements, viz: Moses Hoyes, Chairman; C. F. Farlin, M. D., Secretary; Treasurer; Anson C. Allen, Mrs. C. Austin, Mrs. E. H. Gault, Mrs. Palmer, Mrs. A. C. Allen, Mrs. Dr. Butterfield. The Hall is to be grandly decorated with flags, evergreens, house plants and flowers. II. L. GREEN.

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a laxative and an alterative they are perfect. They are a good tonic to tone up the system.

Mrs. Sarah B. Moore, Modena, Pa.

" Maria Bayley, Yardleyville, Pa.

" Kate Bayley, Ocean City, N. J.

" Joseph Willard, 1620 South St., Philada.

" Cordelia Myers, 1702 Brown St., Philada.

" L. J. Walters, 732 Parrish St., Philada.

" Mary Ellen Van Kirk, 1702 Brown St.

" Ann Hensley, 937 Buttonwood, Philada.

Mr. Sam'l Bayley, 2721 Cambridge St., Phila.

Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

SPECIAL NOTICES.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 300 Longworth Street, Cincinnati, Ohio.

DR. J. H. RHODES, clairvoyant Physician, has removed from 505 North 8th street to 729 Noble street, Philadelphia, Pa.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00.

DR. ABNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the *Watchman*, 933 W. Polk street.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.) now meets at Shrim's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Sheu, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Doolley has moved his office from 16 E. 7th st., to 1320 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single song 25cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

MRS. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, and examine and prescribe for disease by lock of hair, in connection with Dr. Jennings. Fee \$1.00.

DR. G. AMOS PEIRCE, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

MIND AND MATTER.

PHILADELPHIA, SATURDAY, MAY 26, M. S. 36.

Entered at the Post Office at Philadelphia, Pa., as second-class matter.

PUBLICATION OFFICE,
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PHILADELPHIA.

J. M. ROBERTS

PUBLISHER AND EDITOR

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POINTS WELL MADE—SPIRITUALISM CANNOT BE SECTARIALIZED.

A writer in *Light for Thinkers*, Atlanta, Ga., who signs himself "Lex Vitae," under the head of "Law and Order of Spiritualism," makes some excellent points against the insensate folly of those pseudo Spiritualists who seek to sectarianize Spiritualism, as is being done by those calling themselves Christian Spiritualists, generally; and by those who are engaged in the organization of what is absurdly termed the "Church of the New Spiritual Dispensation," especially. One J. H. Harter has undertaken to found a Church, which he calls the "Church of the Divine Fragments," and Monk, the English charlatan, the "Church of Christ's Gift of Healing," &c., &c., *ad nauseam usque*. We are so much of the same opinion as Lex Vitae, that we cannot do better than to quote him quite fully. He says:

"One of the most common errors which seems to have beset the minds of Spiritualists, is the idea that there is something supernatural about the evidences of man's immortality as presented in the teachings of Spiritualism—that the manifestations are so many phenomena in contravention of the grand basic principles of all science, as announced by the immortal Humboldt, that 'The Universe is governed by law.' If Spiritualism was in conflict with this great truth, it would sound the knell of man's hope of immortality. But outside of nature there is nothing, so far as we know, and mere guess work amounts to nothing. True Spiritualism is therefore in perfect harmony with all other of nature's truths, and he who would make it appear more makes it less. It is foolishly linking, or associating this demonstrable fact of spirit life with Gods, Christ, Saviours, Bibles, and the like, that has led so many into those absurd views of the Spiritualistic philosophy. Some writers speak of a universal spirit and call it God. Others speak of Jesus Christ as the corner stone of the Spiritual temple, and of the Bible being divine truth with the key of Spiritualism to unlock and explain its supernal mysteries."

"I can see no reason for ever calling Spiritualism a religion, and much less for trying to dovetail and harmonize it with the old religions of the different churches having no better foundation than myths and superstitions which are daily growing more disreputable as the people become free and enlightened. It is these fallacious methods that have chiefly brought the beautiful philosophy of life to come into contempt with many people, who, finding it in such bad society, condemn it for the company it keeps."

"If Spiritualism is true—of which the proofs are overwhelming—it needs no corner stone but 'Truth,' and that divine principle should perme-

ate and exalt the entire structure from the tiniest rap to the grandest manifestations given by the spirit world. Neither does it need the crutches of myth and legend to sustain it; but standing proudly, because honestly, upon its own merits, it challenges alike the admiration and scrutiny of all mankind, and offers to the entire human family, the assurance of entering upon an immortal life of progress at the close of this brief preparatory existence.

The Spiritualist that grasps the situation will not try to ally the irrefragable claims of his beautiful system with any of the transient superstitions of to-day. They commanded in the hey day of their authority, little more than the respect that fear inspires, and now as their power is on the wane and their claim of divine right to enslave the world is denied, and even set at defiance by every civilized nation on earth, it is indeed humiliating to see Spiritualists try to make their divinophilosophy the caudal appendage of the Christian church.

* * * * *

"As every department of the universe is governed by law, so is Spiritualism and all things connected with it ordered in harmony with the inexorable fiat of nature. This is the test by which all systems must either stand or fall, and where Spiritualism pure and undefiled, is put through the scathing crucible of science, the great question of all past ages, 'When a man dies, shall he live again?' will be put at rest forever. And for one, I shall welcome the coming of this time, that the world may know the truth—know whether this short life is the be-all and end-all of earth's children.

* * * * *

"In conclusion, I think I hazard nothing in saying that, beyond all doubt, if there is any philosophy which offers scientific and irrefutable proof of continuation of life beyond the grave—a continuity of our existence after this brief space is ended—that philosophy must be found in Modern Spiritualism per se, and the laws which govern it in all its manifestations are only nature's laws, and all in perfect harmony and accord with that consummate order prevailing throughout the universe.

LEX VITAE.

Manzano, N. Mexico, April 26th, 1883.

This writer strikes the key note to that harmony that must prevail in all departments of human inquiry and investigation, when he declares that there is and can be nothing of Supernaturalism about Spiritualism. There are those who claiming to be Spiritualists, would if they could, take Spiritualism out of the domain of natural law, and place it where it has been so long buried beneath the dead formalities and ceremonials of priestly contriving. Last week the *Banner of Light* enunciates this groundless folly in the following terms:

"Modern Spiritualism is our religion—the religion of millions of the people in many portions of the globe—and it is too late in the day for bigoted credos to enact sumptuary laws exacting a license from our public speakers and mediums before they can exercise the right to publicly promulgate their faith and knowledge regarding the future life which so directly concerns the welfare of mortals."

Why the editor of the *Banner* should call Spiritualism a religion, and spiritual mediumship a part of the machinery of that religion, we would like its veteran editor to explain. We have never seen anything on the part of the latter that would lead us to think he was very pious, or especially inclined to religious observances. It is therefore seemingly exceedingly out of place for Bro. Colby to put on the religious cloak, and seek to skulk away under that guise from meeting an issue which has nothing to do with religion, but which relates especially to the natural right of every human being to seek knowledge wherever and however it can be obtained; and especially the natural right to seek knowledge in any and every department of the manifestation of natural laws. We advise Bro. Colby to adopt his own suggestion, when he says: "It would be well for Spiritualists and Liberals everywhere to learn the great lesson that the policy of courage is the policy of wisdom—and act accordingly." It certainly would show the "policy of wisdom" on Bro. Colby's part, if he would throw away that cloak of "religion," and facing the foes of Spiritualism, draw the sword of right in the cause of justice, knowledge and truth. What is the cloak of religion that he has donned with such unwise and inconsiderate haste? Worcester describes it as follows:

"Religion. 1. An acknowledgment of our obligation to God as our Creator with a feeling of reverence and love, and consequent duty or obedience to him; duty to God and his creatures; practical piety; godliness; devotion; devotedness; holiness. 2. A particular system of faith or worship. 3. Religious rites."

Now, in what sense can Modern Spiritualism, or spiritual mediumship, be said to have anything to do with religion as thus defined, or in any other rational sense whatever? Modern Spiritualism is simply the recognition of the positively demonstrated natural fact, that under the necessary natural conditions, intercourse between departed disembodied spirits and spirits still dwelling in mortal forms is a realizable advantage in the study of human life and its ultimate destiny. It has no more to do with God, or our obligations to Him, than has any other department of human knowledge that can in no sense be comprised within any meaning of the word religion. Spiritualism relates to spirits, and not to God, in any sense in which ordinary human affairs do not equally relate to God. The idea of God, in whatever way it may be viewed, is a recognition of supernaturalism, which is opposed to the experience and teachings of all truthful returning spirits. A supernatural God is something unnatural, or outside of nature, and that which is unnatural, or outside of nature, does not exist.

Neither is Spiritualism "a system of faith or worship," for if it were so, it would have some authoritative exposition of what that faith is, expressed in formulated dogma, creed, liturgy, or decree; and some equally authorized prescription of the forms, ceremonies and observances of the worship which it required. Spiritualism certainly does not include any "religious rites" whatever. To call it a religion is therefore simply absurd. A religion without a priesthood to prescribe, administer and enforce its observance, is an anomaly that we venture to say that Bro. Colby cannot point to. There is not a court in the land that would adjudge Spiritualism to be a religion, although Judge Briggs, of this city, enunciated such an irrational *dictum*, in the futile effort of the Commonwealth of Pennsylvania to suppress mediumship, by the unsuccessful prosecution of Mr. and Mrs. James A. Bliss. It is not only cowardice, but folly, to take a position that must prove utterly untenable whenever it is presented for judicial action. The right to religious liberty is but a part of the right of personal and civil liberty, and if not merged in the latter right, has no existence whatever, so far as Spiritualists, spiritual mediums, or seekers after spiritual light and knowledge, are concerned.

The recent enactment by the Ohio legislature is not an attack upon the religious rites of the classes above mentioned, but upon their civil and personal rights, and is therefore null and void, as will be seen whenever the constitutionality of that enactment is properly put at issue in the United States courts. This we hope will be done whenever any attempt is made to execute the injustice contemplated by that legislative outrage on common sense and the rights of American citizens. Let the issue be presented that this law is a violation of the inherent rights, not of the chartered rights of American citizens, and this enactment will prove a Rannymede to the bigoted tyrants who would deprive American citizens of their rights, by special, unequal, and intolerable taxation. Remember, the stake at issue is *not* religious liberty, but personal and civil liberty. Those who would place religious liberty, before personal and civil liberty, are not the friends of the natural rights of man. Religion is but the chartered privilege of mental enslavement; of moral perversion; and personal subserviency to impious priesthood. It is not a word that should be tolerated where natural truth, in all her naked charms, is sought for, and her rights to be maintained.

We, therefore, concur most heartily in the sentiments contained in the quotations we have made from "Lex Vitae's" article in *Light for Thinkers*; and just as heartily disapprove of the "religion" dodge of Bro. Colby. Tut-tut man—stop dodging and face the foe. It will have to be done sooner or later; then why not now?

PROF. KIDDLE vs. THE EDITOR OF THE BUNDYITE ORGAN.

In the *Banner of Light* of May 19th, Prof. Kiddle riddles the editor of the *R. P. Journal*, in a letter from which we extensively quote. Under the heading: "Medium Exposers,—Recent Developments," he says:

"To the Editor of the *Banner of Light*:

"Truth needs constant vindication, for its enemies are ever active and misrepresentation is their chief weapon of attack. This seems to be especially true of those persons who rejoice in 'exposing' or seeing 'exposed' a public medium, particularly one who has achieved, or is achieving a decided success. The greater the success, invariably the greater the efforts made by this peculiar class of people to stop the career of the medium, by frantic outcries of 'fraud' in the first place, to be soon followed by some dexterous and treacherous device to entrap and betray the medium into a false position, which puts him or her into the power of the enemy, visible and invisible. I was in hope that, for some time at least, this topic was to rest; but current events are bringing it forward, and throwing light upon the philosophy of these 'exposures.' The logic of these events, however, seems to make but little impression upon the 'exposers' themselves. They think they have won a laurel crown, but it will prove in the end only a cypress wreath."

Such is Prof. Kiddle's analysis of Bundyism, and of the crooked ways of the editor of the Bundyite organ, and those who train in its wake, as "exposers" of spiritual media. It is not the naughty editor of MIND AND MATTER who thus writes. Here Prof. Kiddle, a mild and suave gentleman, designates the editor of the *R. P. Journal* as an enemy of truth, and misrepresentation as his chief weapon of attack upon it. We have given overwhelming proof of the justness of these characterizations during the past four years, and have been censured for our outspoken condemnation of the conduct that called forth from us equivalent terms of reprobation. Our weak-kneed and weak-stomached censors may be more lenient with Prof. Kiddle; as he is a little more aesthetical in his style of condemnation, and aesthetics is the habitual weakness of such people. Prof. Kiddle does not hesitate to charge dishonesty and fraud upon the whole Bundyite medium "exposing" class; and in this he has done just what it was the proper thing to do. What we wonder at, is, that the Old *Banner of Light* allowed him the use of its columns, to characterize Bundyism in terms that its editor would no more dare to use himself than he would dare to promptly and squarely defend any medium who was unjustly attacked by these notorious enemies of truth. But let us return to Prof. Kiddle. He says:

"New York, May 5th, 1883."

Prof. Kiddle does well to take no notice of any calumny that the editor of the Bundyite organ would invent to his prejudice. The publishing of calumny against mediums like Mrs. Richmond, Mrs. Reynolds, Mrs. Hull, Mrs. Holmes, Mrs. Bliss, Mrs. Pickering, and other lady mediums, has been so common a practice, that it is not unnatural that he should venture to calumniate those who feel it their duty to say a word, by way of protest, against this disreputable business. That the editor of the *Journal* is not honest in his calumniating of unoffending mediums, we have proof of, in the *Journal* of the 19th inst.

HENRY KIDDLE,
420 Broadway, New York.

Advances with the Rev. Mr. Watson, had been 'exposed,' and I alluded to the affair in my anniversary address in New York, on the 1st of April. Mr. John C. Bundy, who happened to be present, took occasion to endorse, in his way, her mediumship, saying (as he was reported by an excellent phonographer present): 'Mrs. Miller is a medium for genuine, marked and distinct phenomena. That she is a medium for materialization, for slate-writing, and for other phases, there is no possible doubt.' But this seemed to be too strong for the sober second thought; and in the last issue of the *R. P. Journal* he thus 'backs down' and qualifies the report: 'Mrs. Miller is a medium for genuine, marked and distinct phenomena. That she is a medium for materialization is probable.' This is said notwithstanding the emphatic and earnest testimony of Mr. Watson, in that very number of the *Journal*, to the success of Mrs. Miller's recent seances. But what it may be asked, is the testimony of Mr. Watson worth compared to the wonderful astuteness and profound sagacity of that experienced veteran Spiritualist, the editor of the *R. P. Journal*, who for less than half a century, has been studying practically the phenomena of spirit manifestation, especially as presented by fraudulent mediumus?"

The withering sarcasm with which Prof. Kiddle lays bare the supercilious hypocrisy and truculent insolence of this upstart charlatan; is justly deserved. But Prof. Kiddle does more than this, he charges the editor of the *Journal* with untruthfully denying the acknowledgement, he publicly made in New York, that there was no possible doubt that Mrs. Miller is a medium for spirit materialization. Such an acknowledgement from him was of no earthly consequence; but as poor Mr. Watson had written to the editor of the *Journal*, that he considered that acknowledgement as of the highest importance, this editor of "astute and profound sagacity" hastened to deny that acknowledgement, lest he should lose prestige with such of his disciples as S. B. Nichols, Wm. H. Bowen, Judge Dailey and the Tice Brothers of Brooklyn, N. Y. It was cruel in Mr. Watson to force such an alternative upon him. It is true Mr. Watson sought to save the sore he made, by recounting the wonderful things that had been recently occurring through the mediumship of Mrs. Miller; but it smarted too much for the patience of the "sagacious" editor, and he kicked over his comforter after the following habitual manner, as set forth by Prof. Kiddle:

"But the sagacious editor says, with a gentle and considerate rebuke to the neophyte Watson; 'Mrs. Miller is a medium for materialization probably,' and then significantly remarks: 'The evidence, oral and written, upon which our judgment is formed in this case, as in all others, depends for its value jointly upon the veracity and competency of the witnesses. (Mark that, Mr. Watson; and remember it when you are prompted again to speak of a medium to this profound judge and critic.)'

Prof. Kiddle then demonstrates by overwhelming facts that the "sagacious" editor of the *Journal* told a glaring untruth or displayed inexcusable ignorance, when he said that Mr. Alfred Wallace's defence of Miss Wood, in England: "Did not command the respect or approval of a single English Spiritualist prominent as an author, writer, or expert, so far as we have seen." Having set forth the facts Prof. Kiddle says:

"If this does not imply respect or approval of Mr. Wallace's admirable letter by a prominent English Spiritualist, what does it imply? And I would ask what confidence is to be placed in a journalist so badly informed, so forgetful or *so reckless* (these italicics ours.—Ed.) as to make such a statement? I hope he will make a note of this wise comment (the comment of Wm. Stainton-Moses upon the letter of Mr. Wallace,) of M. A. Oxen, when he revises his record of the spirit grabbing case of Mr. Sour, in which he was the *magna pars*, and seemed to be so proud of it."

Mr. Kiddle then enters upon a very philosophical and logical analysis of the whole medium exposing business, as manifested in the persecution of Miss Wood, who was so unjustly and cruelly assailed by the English Bandyite forces; and closes by saying:

"The events to which reference is here made I think to be of more than ordinary importance, and they should be calmly considered in the light of sound spiritual philosophy; and with no sinister attempt to drag in personal or irrelevant issues. This attempt in reference to myself has been made by Mr. Bundy; but I make no reply to words of calumny, but permit my character and position both past and present to be, as far as they can be, their own vindication. My anxiety is for truth and justice, and not for personal aggrandizement, fame, or elevation. Had I feared the finger of scorn, I should never have expressed any interest in Spiritualism."

HENRY KIDDLE,

Prof. Kiddle does well to take no notice of any calumny that the editor of the Bundyite organ would invent to his prejudice. The publishing of calumny against mediums like Mrs. Richmond, Mrs. Reynolds, Mrs. Hull, Mrs. Holmes, Mrs. Bliss, Mrs. Pickering, and other lady mediums, has been so common a practice, that it is not unnatural that he should venture to calumniate those who feel it their duty to say a word, by way of protest, against this disreputable business. That the editor of the *Journal* is not honest in his calumniating of unoffending mediums, we have proof of, in the *Journal* of the 19th inst.

A few weeks since, Henry Slade, in Ottumwa, Iowa, where he was engaged as a public medium, was charged with acting in so disreputable a manner that he outraged the feelings of all the Spiritualists of that town, and subjected them to the most humiliating mortification. We have been informed that Mr. Slade himself acknowledged that he had given grounds for those charges, and asked to be spared a public exposure of his misdeeds. The *Spiritual Offering*, while not men-

tioning the name of Slade, published the shame that the Spiritualists of Ottumwa had been subjected to, on account of his misconduct. This is the second time that Slade has created a most discreditable public scandal by his vile actions, and the editor of the *Journal* must have a knowledge thereof. Yet, so far from saying one word in protest against this intolerable misconduct, the *Journal* is used to encourage him to persevere in his abominable immoral practices. Let us hear no more prating from that quarter of purity in Spiritualism. Can it be that this disgraceful inconsistency on the part of the *Journal* is the result of purchase? If not, let us hear from the *Journal* what it thinks of Henry Slade's conduct at Ottumwa. When Slade admitted that the scandal at Belleville, Canada, was the result of a drunken debauch, it was as silent then as now, in regard to that misconduct. Should we not have a little show of decency and consistency on the part of the *Journal*, just for a change?

THE MEDIUM EXPOSING BUSINESS PLAYED OUT. ONE EXPOSE TOO MANY FOR THE BUNDY- ITE ORGAN.

About one year ago, Mr. Thomas Lees, of Cleveland, Ohio, a professed Spiritualist, but a devout believer in the methods of Bundyism, to defeat the work of spirits through their mediums, invoked the aid and assistance of the law officers of the State of Ohio, to help him to squelch Mr. and Mrs. A. Christie, and put a stop to their holding seances for the spirit control of Mrs. Christie. The result of that attempt was a miserable fizzle, and the Bundyites had to submit to a humiliation such as they had never experienced before. We published the facts connected with that "medium exposing" fiasco, as they were set forth in the Cleveland daily papers, at the time.

It now appears that Mr. and Mrs. Christie have continued to give their seances publicly and privately, the calls upon them growing in number, and more pressing, as the remarkable materializing phenomena that occurs at them, becomes more generally known. Something had to be done to arrest the spirit work that was being accomplished through their seances; and we will give the result, as it is set forth in the Cleveland *Daily Herald* of April 19th and 20th, ult. We will use the language of the reporter, as he no doubt made the most of his opportunity to get up a first-class Bundyite sensation. Says the *Herald* reporter:

Mrs. Christie, the famous materializing medium, who gathers little wads of paper and glass bottles full of medicine out of the elements, has again got herself into trouble by personating departed spirits. She has been exposed before, and consequently is not entirely above suspicion of fraud or trickery, and while the expose this time is not quite satisfactory, it is hardly possible that a spirit would fall back in a chair in the cabinet with a "chug" that rattled the windows.

"Madame Simmonds, the evangelical medium, whose bower is in the Crocker Block, had attended one of the seances given by Mrs. Christie at Mrs. Moss' house, on Garden street, and besought her to come to her rooms and exhibit her large and interesting collection of ghosts." [We stop to ask the reader to note the Bundyite regulation "lingo" of this reporter in speaking of assailed mediums.—Ed.] "She said she would call on the Madame and make arrangement. She did so, and said that she was afraid to come, that Spotted Tail, her control, had warned her that Superintendent Schmitt and the captain of the police force and Mr. Thomas Lees would be there and arrest her for fraud—as had been done before. Madame Simmonds, who is French, from White Chapel, assured her that no one should be present but friends, and that she needn't feel alarmed.

"In some way or other, the 'conditions weren't quite right' for Spotted Tail, and he got left on his prediction about Superintendent Schmitt and the other worthies, but Mrs. Christie got into a peck of trouble from that seance. Mrs. Moss, who was present, is a materializing medium herself, and consequently may be supposed to know a thing or two about the business. From what she had seen, she was rather inclined to keep a sharp lookout for any spirits that put in an appearance, to see if they had the proper credentials. The circle sat with a dim light, and Mrs. Christie sat in the dark cabinet. Soon a face came to the door of the cabinet, and then the sitters all commenced to squabble among themselves, to know to whom it came. It is a common thing in these manifestations for half a dozen people at one time to take their Bible oath that a ghost is their own exclusive property." [This is penny-a-line lying with a vengeance!—Ed.] "Mr. Christie, it may be proper to remark, sits next to the cabinet, and it may also be proper to remark that on this occasion Mrs. Christie had not been searched. She is a large woman, and wore a dress with an overskirt, and all that sort of thing." [How Bundy-like like!—Ed.] "Concealment of drapery is consequently not a very difficult thing for a woman, especially in the dark.

"A number of the faces appeared, some with beards and moustaches, and some with draperies over their heads, but all bearing a strong family resemblance to Mrs. Christie." [We suppose this reporter meant old Adam's family, and that these spirits looked like human beings. Spirits ought to know better than to look like anything human!—Ed.] "Finally a face appeared with a large white mob cap on its head, which, in response to questions, asserted itself to be Mrs. Moss' mother. Mrs. Moss asked permission to shake hands, which was granted. Now, from what had been seen by this lady, she had made up her mind that she was going to grab hard for the spirit, and see if she could pull hard enough to get the medium out into the room. She caught hold of the hand with a grip like death. There was a mighty struggle for a time, and the cabinet swayed back and forth, but Mrs. Christie was the heaviest and got loose and fell back into her chair with the conventional 'dull thud.' As Mrs. Moss came back to her seat, the question was asked her: 'How did the hand feel?' She answered that it felt like Mrs. Christie's, and that

she had been humbugged, that that wasn't her mother's spirit at all, but the medium.

"The reporter went to see Mrs. Moss, the lady who held on so vigorously to the spirit hand, and heard what she had to say on the subject. Said she: 'I thought at first, perhaps, Mrs. Christie was a genuine medium who had been persecuted, and I invited her to my house, hoping she would turn out all right, and was anxious that she would prove so, but after one or two seances, I was disgusted with the bold, bare-faced fraud. I determined at their seance at Madam Simmond's to hold on to that hand, if I got a chance and was able, if I got pulled all over the house. One of the tricks I saw at the seance in my house was this: A spirit came and claimed to be my sister, who is dead. This sister left a little babe behind her when she passed to spirit life, and I asked her if her child was with her in the spirit world, and she smiled and nodded, and I asked if she couldn't show it, and she disappeared in the curtains, and reappeared with her hand done up in a white cloth, the back of her hand to represent the baby's face.

"This was so transparent that it sickened me of her, and when I noticed, as I couldn't help but do, that all the hands that materialized were just the same size, whether they were of alleged men or women. The face was always that of Mrs. Christie, dressed up with beards, and wigs, and lace, and what not. One gentleman, in one of the sittings here in my house, was told that that was his sister's form that was present. 'Why,' said he, 'my sister died when she was only seven.' The medium dropped on her knees instantly, and whispered, 'I was only seven.' When I was told at Madam Simmond's house that that was my mother, I just got boiling mad. My mother was a very small, narrow-faced woman, and never wore a cap in her life, and there stood that bold-faced buzzzy as big and broad as a man, with a great mob-cap on, and pretended to be my mother. I tell you it made me mad! The idea of that old rip pretending to be my angel mother! I gripped her hand when I got hold of it, and let me tell you spirits don't have to pull that hard to get away. I could see when I got close, that the stuff she had on was cotton, and could feel the blood throbbing in her hands, and when she got loose she fell back in her chair kerching. I saw on the floor a lot of white drapery, that she used for the different spirit personations, and I boldly pronounced her to be a fraud of the first class, and I'll stand up to it too.

"People will, however, still go on believing the grand and glorious truths of the spiritual philosophy, though every medium that makes any pretense is exposed over and over again, until none but dupes would be gulled by their tricks."

We have thus devoted much space to allow the reporter of the *Herald* and his "lady" friend, Mrs. Moss, to make the most of their respective performances, in the estimation of the intelligent and well informed readers of MIND AND MATTER. They are throughout so entirely in accord with the conventional Bundyite regulations in traducing thoroughly tested and undoubted spiritual mediums, that we cannot better show just what Bundyism is, in reality. That the Bundyite organ has not dared to notice this second Cleveland Bundyite attempt to injure Mrs. Christie, shows that these last allies, in that work, made their Bundyite methods too palatable to serve their common purpose. It is not often the Bundyite organ fails to seize upon any excuse for joining in the groundless slandering of mediums, and as it has done so in this instance it is all the more damaging to the whole Bundyite movement. But all this nicely concocted affair was overthrown the next day by the same reporter in the following effective manner. In the *Herald* of April 20th, he says:

"Wishing, out of pure curiosity, to know what could be said by the Christies after such an expose as they got on Monday evening last, a reporter yesterday called on the medium at her residence on Lincoln Avenue. A woman of perhaps forty years of age, and 200 pounds avoirdupois, met the visitor and talked quite freely, but said 'that she couldn't say anything, as all she could tell was only hearsay. She had been entirely unconscious during the whole seance, and had, upon her recovery, been informed of the whole occurrence. She never knew what happened at these circles, and this was no exception to the rule. The Granger family, who attended the seance, were very communicative. The old gentleman, on being asked if he thought the occurrence of Monday evening was an exposure, said: 'Yes, I do, and I am glad it happened; but I don't think Mrs. Christie was the one that was exposed.' It was that Mrs. Moss. You didn't get the real inwardness of this thing, I see. Mrs. Moss had been having Mrs. Christie come to her house and hold seances there two or three times, and the last time there were about twenty-five people there. Fifty cents all round makes, let's say, \$12.50. Mrs. Christie gets the usual fee, \$5. The difference went into Mrs. Moss' pocket. Now when different persons wanted Mrs. C. to go to their houses to hold seances, Mrs. Moss kicked. Good reason why—don't you see? When Madame Simmonds asked Mrs. Christie to come to her house to hold the seances, Mrs. Moss was in a terrible stew, came to me and said if it was held there, Superintendent Schmitt would be there and Tom Lees and a whole posse of police, and there would be trouble. I told her then that if those parties conducted themselves all right, I couldn't see that their presence would hurt anything; but she said: 'Now you mark my word, if she goes there she'll have trouble,' thinking if it couldn't be done any other way she would make it herself. She tried her very best to get Mrs. Christie not to go there; and once before, when another lady asked her to come to her house and hold a circle, Mrs. Moss kept nudging her not to do it. I catch right on to Mrs. Moss, don't you understand? Well, lo and behold you, the seance came off at Madame Simmonds', and when the spirit form that claimed to be for Mrs. Moss came to the door of the cabinet, she asked if she mightn't go up and shake hands with it. It nodded 'yes,' and up she went. Now, mind you, there wasn't a word whispered about its being her mother or her grandmother or her washerwoman or any kin. She just asked, 'Is it for me?' and it nodded its head. There wasn't any writhing (writhing) or trying to get the medium out of the cabinet. She went and took hold of the hand, and it went up and down once, and drew Mrs. Moss partly into the cabinet. She didn't say anything then until the seance was

over, and then she kicked up a terrible racket."

"Was this the last form that appeared?" "Oh, no. There were three after that, I think. There was no falling back of the medium into her chair; or at least I didn't hear any anything of the kind. And when she got her mad up she commenced making the wickedest statements you ever heard and contradicted them the minute afterward. I think she gave herself away, for just the last seance she had in her own house she got up and said that everybody was perfectly satisfied, which I consider a pretty big thing for one person to say for others. She kissed her when she was coming out of her trance then, and called her a dear, good blessed woman, and nothing would do but she must build a fire and make a cup of tea for her to revive her up a bit. When she met her at the Monday night seance she met her with a kiss, Judas' kiss I call it."

We have given more than enough to show the real nature of this renewed attempt to discredit Mrs. Christie, and prevent the truths from becoming known, that are being manifested through her. We know nothing of Mrs. Moss further than we are introduced to her through her friend and co-adjudicator, the reporter of the Cleveland *Herald*. The latter says she is a materializing medium. If so, we rather think she is a medium for materializing after the sailor's fashion—the materializing of "fishy yarns." We commend Mrs. Moss to the editor of the Bundyite organ as a medium after his own heart. She is just the kind of medium that can show up mediums after the true Bundyite methods, and ought to be kept constantly employed by the Bundyite fraternity, unless they intend to go under and out of sight. We think it is a shabby piece of business on the part of the Bundyite organ, that it should have treated the veracious Mrs. Moss with the contentious silence it has done. If this conduct on its part is repeated, women slanderers of mediums will become scarce in the future.

We presume that this little piece of Bundyism will have about as much effect in interfering with the work of spirits through Mrs. Christie, as the wind that passes by. Reportorial smartness and Bundyite untruthfulness are alike impotent to stay the tide of spiritual light that is inflowing from the spirit world, and this the reporter seems to have realized, if we may judge from the closing paragraph of his "medium exposing" splurge.

We hope Mrs. Christie will find it possible to come to Philadelphia. We promise her that she can do vastly better here than she can possibly do in such a Bundyite infested place as Cleveland. We presume, that from this time forward, Mrs. Moss and "Tom Lees," as she calls him, (according to her friend the reporter) will from this time be "busun" friends. They are both of the most perfect Bundyite dye, and, as to shade, it would be impossible to tell "tother from which."

It is the business of Bundyism to "expose" genuine and undoubted mediums, and it is our business to expose those who engage in that "expose" business. Our part of the business is not flourishing on account of the played out condition of Bundyism, and we could not possibly afford to allow this chance of exhibiting Bundyism in its most perfect light to pass unimproved. We will await our next opportunity with the greatest anxiety. Don't keep us waiting longer than you can help. Will you, friends?

A GRIEVOUS BLUNDER.

In *Light for Thinkers* of May 12th, we find the following editorial:

"We would inform a Marietta journalist that the profound attention of the Marietta (Ga.) Spiritualist and the Atlanta *Light Thinker*, has been given to the \$300 license law against 'Astrologists, fortune tellers, clairvoyants, mediums, seers, &c.' The profound attention of Spiritualists in Ohio, and all over this free country is being given also, and the word 'mediums' will not be tolerated to remain in such a connection. *Spiritualism is a religion and its mediums are its ministers.* They should be protected in their worship of God by every American citizen. Even a Marietta journalist will permit it if he coolly considers his own religious rights."

If this had not been said, ostensibly in the interest of Spiritualism, we would scorn to notice it as worthy of the least serious criticism. But as it is only the echo of similar foolishness in more influential spiritualistic quarters, we feel that we should not allow it to pass unrebuked. The most deadly enemy of spiritual media could not devise any method of injuring that most important class of persons more effectual than such attempts to set them up as the ecclesiastical rivals of the impious men, who, in the name of God, call themselves ministers of religion. Spiritualism is not a religion and has no ministers: as any intelligent and independent mind must clearly perceive on a moment's reflection. It depends entirely on the will and work of spirits, irrespective of the views or purposes of the mediums who are subjected to their control in execution of that work. Any person who undertakes to speak of Spiritualism in a ministerial capacity, is in no sense a medium, whatever they may claim to the contrary. Mediumship begins only where the will and intelligence of the medium is not the governing force of the organism; and hence the mediumistic organism is but an unconscious instrument to execute the will and wishes of spirits. It is amazing that so many persons, who claim to have a knowledge of Spiritualism, have not learned this primary and fundamental fact.

Where is there a medium who would claim that when sitting for spirit control they were performing worship of God? A strange kind of individual worship that would be, where the loss of individuality was the especial object sought by its

exercise. It is simply a glaring fallacy that cannot be too soon abandoned, if seriously entertained by any one, which we have not charity enough to imagine possible.

Matters between Spiritualism and its enemies are becoming too serious to admit of blundering on the part of the friends of the former. In times of serious peril, blundering is worse than criminal, and should be strictly avoided.

WANTED ESPECIALLY!

Mr. Bronson Murray, Mrs. Lita Barney Sayles, and the rest of the New York Seven, who undertook to discredit the mediumship of Mrs. Mary A. Hardy, and who succeeded in doing nothing more than to render her last days on earth unpleasant; and all who believed any portion of their labored and groundless effort to injure her: to read the glorious vindication of the memory of that grand medium, by Prof. J. W. Caldwell, in the *Banner of Light* of the 19th inst. If any one can read Prof. Caldwell's narrative and question the integrity and truthfulness of Mrs. Hardy as a medium, they must be as lacking in common sense as they are destitute of the least particle of a sense of justice. As a friend of all true, tried, and faithful mediums, we thank Prof. Caldwell for that splendid tribute to the memory of the lamented Mrs. Hardy.

SIGNS OF THE TIMES.

To Whom These Presents May Come.

BY J. B. WOLF.

We are on the eve of great political changes—perhaps convulsions. The spirit world evidently is deeply interested in coming events. Those who have read the communications in this paper will remember that they have declared the imminence of the change and the evolution of a better order. That we have violated every fundamental law of a true and permanent Republic, is beyond a doubt. The question of the crisis is, "Is a Republic possible to 50,000,000 of people, and if possible, how?"

Governments and parties are to a process of disintegration. Shall we repeat past follies and failures, or shall we build better? Nations rise and fall by law; the same as the internal parts of nations. These laws are often beyond human control, if known. Violent forces sweep them into oblivion instantly and unawares. Present statesmanship (prevention) is unknown to the world; we do not build, we are builded.

Under the present mode, all governments are self-destroying, and a permanent republic is absolutely impossible. We must build scientifically, or the edifice will fall upon us and crush us.

Herr Most, the red revolutionist, says truly, that we "are not a nation." The labor and capital question is not the most vital. Given equitable distribution, and we should have no guarantee against other and more potent causes of destruction than inequitable distribution. But even that could not be maintained without the harmonious action of the more potent causes.

Our discords are constitutional and cannot be platiad away. The remedies must be radical and far-reaching; they must remove the causes at their very roots.

We express surprise that the world does not accept the higher truths coming to all. The few who do accept, do not live those truths, and the multitude is overwhelmed with material grossness. The higher science has small foundations upon which to build. As clerical propagandist, I found that it was little use to preach Jesus to empty stomachs. Nor is it of much use to preach the true science of life to minds in the mire. The world must be lifted, or grow into better conditions before they can appreciate the new dispensation.

There, I must stop, and say: We need a science of society adapted to 400 or 40,000,000 human beings with all their frailties, giving the minimum of evils, the maximum of benefits. Such a science of society is ready for promulgation. Have we men or women of moderate means who will come to the front and aid this work, with no little risk of loss?

A test of 20,000 shows 90 per cent. ready for the new and better order. This work must go on—money or no money. It should become self-supporting within 90 days. This is no chimera—no fanaticism—not platitude; but a solid structure of principles and practical measures, sanctioned by some of the best minds in and out of the body.

How hardly shall the rich enter the kingdom! The rich are at ease, and will not; the poor in their poverty cannot, and the instruments must be poor to do their part!

The crisis is upon the world, and the highest responsibility is upon those who claim the higher light. More anon.

2320 G. St., N. W. Washington, D. C.

Call for a Convention.

The Spiritualists will hold a three days convention at the Union Church in Danby, Vt., under the auspices of the Vermont State Spiritualist Association, Friday, Saturday and Sunday, June 16, 17, and 18th, 1883.

We are to have a grand rally and a real spiritual feast preparatory to the camp-meeting season.

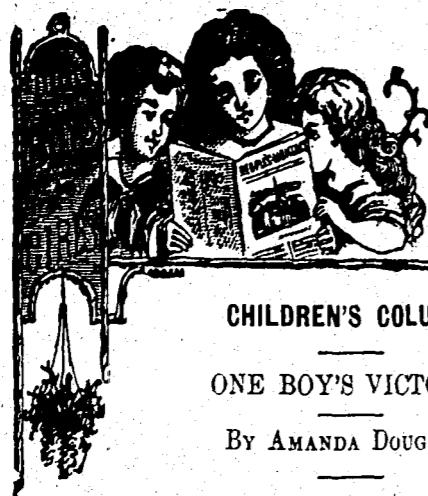
All the State speakers and mediums are cordially invited to attend. Mrs. S. A. Jesmer, of Amherst, and Mrs. Gertrude B. Howard, of East Wallingford, test mediums, will be present, and other test mediums are expected.

Among the eloquent speakers that we always listen to with pleasure and profit, Mr. Albert E. Stanley, of Leicester; Rev. Geo. Severance, of Taunbridge; Mr. Pearley S. Fogg, of Chelsea; Mrs. A. Wiley, of Rockingham; Mrs. Fannie Davis Smith, of Brandon; Mrs. Emma L. Paul, of Stowe; Mrs. Lizzie S. Manchester, of W. Randolph; Mrs. M. A. C. Heath, of Bethel, and Mrs. Abbie W. Crossett, of Duxbury, will be present and others are expected.

Board at Bond's Hotel, \$1.00 per day, and the usual courtesy of railroads extended.

CHARLES THOMAS, Secretary.

St. Albans, Vermont.



CHILDREN'S COLUMN.

ONE BOY'S VICTORY.

By AMANDA DOUGLAS.

"No, I'll never forgive him—never! If you were a boy, mother, you'd feel just the same as I do—if you had spent all your leisure time, giving up play and everything to do something for a sick friend, and counted on the pleasure and surprise, and then to have it all ruined in a moment. He knew I was painting that picture for Charlie Rand's birthday, and there isn't time to do another. And oh, mother, it looked so like Rover! I don't believe I ever could do so well again. No, I can't, and I do believe he enjoyed it. He's always doing something hateful!"

"Richard!" The mother's voice was soft and sweet. "It breaks my heart to see you so angry and unforgiving! I do understand the great disappointment; but I cannot bear to have it make you sinful as well."

Dick winked hard to keep the tears out of his eyes. A boy of fourteen was too big to cry.

"But, mother, he doesn't want to be forgiven. He wasn't a bit sorry. He only laughed—that aggravating kind of laugh—and said:

"Oh, I didn't do that! Rover had a row in there and kicked the ink over himself. Smart dog! smart dog!"

"And then the other boys laughed, though they felt sorry. You see, there's nothing I can do in two days, and Charlie is so fond of Rover. If he wasn't Uncle Frank's dog, I'd give him to Charlie."

"And because my boy has such a noble and generous side to his character, I cannot endure to have it marred and stained with passion. I know it is hard to forgive it, or the great King of all would not have set him who could rule his temper above him that taketh a city. It isn't necessary to say anything to Tom at present. You are the injured one, and it is not for you to make overtures; but I want you to rise above a spirit of vindictiveness. If you keep this anger in your heart, it may lead you to do something you will regret bitterly."

"I'd like to thrash him! I think I could do it, too!"

"I am very glad it is forbidden," said his mother, quietly.

Dick sat by the window, with his lips pressed tightly together, until they looked more like a thread than his laughing, rosy lips. His mother was sweet, and tender, and wise; but she wasn't a boy, and could not understand.

Dick Crawford's dog Rover was the pet of all the boys. Uncle Frank had gone to South America for three years, and all that time he was to be Dick's dog.

He was such a great, wise, handsome creature, and Charlie Rand, who was an almost helpless invalid, was extravagantly fond of him. He used to march into the sick room, wagging his tail, and set down his basket of fruit or flowers, or any luxury the Crawfords had to send, and he would look at Charlie out of his lovely brown eyes as much as to ask, "Are you better to-day?" And if Charlie patted him and said he was, Rover's face would fill with delight.

So it had occurred to Dick, who excelled in drawing, to make an India ink portrait of Rover for Charlie's birthday gift. His teacher pronounced it excellent, and he had only a few finishing touches to add when Tom went to the desk for some ink:

A day or so before, the two had a boyish tiff, and Tom said:

"See if I don't get even with you, old fellow!"

Dick was pretty hot tempered and half wild with disappointment as he saw the ruin. If Tom had only expressed a little sorrow, it would have helped matters; but besides denying it, he teased Dick for the fun of seeing him angry. He was one of those bright, bantering boys who could torment unmercifully.

He maintained stoutly to his teacher that it was an accident; and that he did not know the picture was there, and that the stopper had not been properly put in the bottle.

He was sent to the foot of the class and given an extra Latin lesson; but as Dick said to his mother:

"Much he cared! If Mr. Lee only would have thrashed him before all the school!"

Mrs. Crawford proposed that they should go in town the next day and buy something pretty for Charlie.

"It would be bought with your money and it wouldn't be anything I had really done," he answered, not ungraciously. "No, I'll give him one of my books, and I'll tell him—" "That you were a brave boy and forgave the wrong, though you had a hard fight to do it. I think he will enjoy that part of it, because it is just such discipline and self-restraint that makes the heroes you both admire."

Then his mother kissed him, and went out of the room, for she thought he would rather fight alone.

Dick cried a little—he couldn't help it. But there was no use talking; he couldn't forgive Tom.

For two days the boys did not speak. Just as school closed that afternoon, some of the boys called Tom Harmon to have a game of ball.

"No, I can't," he said. "I promised mother to go up Burt's Cliff and get some birch and sash-fringe. She wanted to make some root beer."

"Oh, half an hour! You'll have time enough then."

Dick, coming out of the door, paused and flushed. Just under the edge of the cliff, they were digging out sand, and were to take down the overhanging part presently.

Mr. Crawford had told his son, that morning, to keep away from it for several days, until the men were through, as it was unsafe. Should he warn Tom?

He hated to speak first. Likely as not Tom would say, with that awfully provoking laugh, "My ancient and respected grandmother, I am quite capable of taking care of myself; and all the boys would set up a shout. No, he really

wasn't called upon to offer any counsel, and very likely Tom had heard.

He walked off slowly with two or three of the boys, then went home and hunted through his books. Charlie had read them nearly all, but there were several he was very fond of. There was one history of birds, with numerous lovely-colored plates, that he had bought himself. He could save up his money for another. He rather liked the idea of making a sacrifice now, so he took down the volume, and wrote Charlie's name in it, just above his. Then he cut a basketful of flowers, and Rover sprang up from his make-believe nap in the sunshine, looking wise and winning, as much as to say, "I know where you are going, and I'll carry the basket."

"I want you to take this cake to Charlie, with my very best love," said Mrs. Crawford.

The Rands lived in a tiny cottage that was cozy as a bird's nest. Mrs. Rand did fine sewing, as they had nothing besides their house. Charlie was ill with spinal trouble, and could get about very little. The boys had all joined in buying him a wheeling chair, which he found a great comfort, and it released his mother from having to wait upon him. There was a pretty, grassy door-yard, shaded by a great elm, and here Charlie sat.

"I knew you and Rover would come!" he exclaimed, with a bright smile.

Dick made the presentations with sundry appropriate speeches, and wound up the last one about the book with:

"Though it wasn't what I was going to give you."

"Never mind; I'm delighted with it, only it is too much to give me your beautiful book. But there's a touch of disappointment in your face. Tell me the trouble, dear Dick," and Charlie's white hand clasped the plump brown one.

Dick threw himself on the grass, and Rover dropped down beside him, resting his nose on Dick's shoulder, as his young master repeated the story of the ill-fated picture.

"Oh, Dick! it was too bad! Will you not do another some time? There is nothing I should like better. Rover seems quite like a human being. We have famous talks together, don't we, Rover? for you can talk with your eyes. But, Dick, a real queer thing happened, and I think Tom felt sorry. He brought me a beautiful box of violets and a palette this morning, and he seemed so curious about it, not wanting to stop and talk a minute, and you know he is always so full of nonsense. I wish he didn't love to tease so much. And somehow—I think it must have been an accident," said Charlie, in a slow, persuasive voice.

"If he only had said he was sorry or anything—"

"Yes, that was the mean part of it. But you'll do another for me, Dick, and you'll come over now and then and give me a lesson. I should so like to be able to paint a little, or a good deal, even," with a smile.

Dick was a little graver than usual. A strange feeling kept surging up in his heart.

No doubt Tom would play ball all the afternoon, and forget about the saxifrage, and then he did not need to go near the edge of the cliff. But if he, Dick, only had spoken of the excavation!

The thought kept running through his mind, and took away half his enjoyment. He would tell all the boys to-morrow.

Presently he said he thought he had better go, but Charlie would not hear to it. He must stay to tea. It would not be half a birthday without him, and mother had promised to get out her best china.

It was foolish to say he wanted to take a walk, and his mother knew he would stay; but somehow the visit had lost its charm. He tried to be bright and chatty, but his heart grew heavier, and he was strangely relieved when he felt he could go with grace.

"I think Tom will come around all right," whispered Charlie, with his good-bye.

Dick turned off the street, and Rover looked at him, with questioning eyes.

"We're going to take a little walk," he explained, and began to whistle.

There was a low road that wound around Burt's Cliff, leading to the river. It was growing a little dusky, but if anything had happened, Rover would be sure to find it out. He could not go home and to bed without feeling quite sure.

The edge of the cliff began to loom up and shadow the road. They went round, and the great, cave-like hollow came into full view.

"Oh, Rover—Rover—what is it? What is the matter?" he cried, as Rover ran forward whining and snuffing, and then ran back to Dick, and on again to the pit.

Then he began to scratch away the dirt, as if there was not a moment to lose.

"Oh, Rover! Oh, Tom, dear Tom!"

For in all the darkness he knew that white, cold face was Tom Harmon's. He touched it with his hand, he tried to drag the body out, but it was half covered with sand and tree roots.

"Oh, Tom!"

And in an agony of remorse he kissed the cold face. Ah, if Tom was dead, what was he—a murderer? For if he only had spoken, but he had let Tom go on, not knowing,

Rover whined and cried pitifully.

"You stay here, and work on, good Rover," he said, rousing himself. "I'll go for some one."

Farmer Gale's cottage was nearest. Two stout men came with a lantern and some shovels, and they ordered Dick off for the doctor, while they extricated the poor lad.

Dr. Simpson was in, and drove right back with Dick. It seemed at first as if poor Tom was beyond help, and Dick's eyes were fastened on the ghastly face with all the fascination of terror.

But presently he groaned and opened his eyes, then glancing around wildly, stretched out both hands to Dick, as if he wanted to say something.

He was pretty badly bruised, and one arm was broken; but if he was not injured internally, he would soon be about again.

Dick wanted to thank the doctor for his comforting words, but his throat was filled up with a great lump.

They improvised a stretcher and took Tom Harmon home. His family were full of surprise and anxiety.

"I asked him to go," cried his mother. "Oh, my poor, dear Tom! I didn't know there was any danger."

Dick Crawford brushed the tears from his eyes. It seemed as if he ought to denounce himself as the criminal. Oh, how wicked he had been!

It was quite late when he reached home, looking very much flushed, and not in his usual neat order.

"I suppose you had a nice time, you stayed so late?" began his mother, and then she paused in surprise.

Dick went straight to her, and leaned his head on her bosom, while he clasped his arms about her neck.

"Oh, mother! mother!" and a great sob choked him.

"Dick, my darling, surely Charlie is not—"

"It isn't Charlie; it is Tom." And then he told the story as well as he could.

"And, oh, mother! when I looked at poor Tom's pale face, as they were setting his broken arm, and thought I might have saved him all that pain and suffering, I hated myself for being so mean and ungenerous; and then I saw how many other things anger led to, and I suppose I am hot-tempered. Then, when Mrs. Harmon thanked me for finding Tom, I felt as if I ought to denounce myself. How can I bear the praise?"

"I am glad you paid enough heed to conscience to go as you did; that must be your comfort," returned his mother. "I think you will never need another lesson."

"If Tom only gets well! How horrible it would be if he never did!"

"Don't let us think of such a contingency."

Dick kissed his mother, and went to bed.

He learned next morning that Tom was comfable, and when the boys tried to make a hero of him, he simply said:

"Give Rover the credit. He found poor Tom."

But he was very serious and thoughtful, and was learning one of the best lessons of his life. As so soon as Tom could see visitors, he sent for Dick Crawford.

"Oh, Dick," he began, "I can't rest till I've thanked you for finding me that night, for the doctor thinks if I had lain there much longer insensible, I should have died, and, somehow, I haven't much hankering to say good-bye to this dear old world. And I'm so sorry!"

"Don't!" interrupted Dick. "I ought to have saved you from it all."

And then he confessed that he knew about the excavation, and that it was anxiety and remorse that had led him thither after leaving Charlie Rand's.

"Like as not I wouldn't have paid any heed, Dick, if you had spoken; so don't distress yourself. And I want to say now what I wouldn't explain that morning. It was an accident about the ink. You see, I never thought of anything being under that paper, or any ink running there, so I just mopped it up, and thought the paper wasn't of much account. I'm not bad enough to destroy a nice piece of work like that picture, and I was sorry the moment I heard it, but it seemed such fun to see you flare up, and to tease you."

"I do get angry easily," Dick Crawford said, in a sober manner; "but I mean to pray every day against it. If God helps grown people to be good, I know he will hear boys. And I'm so glad you are not dead."

"It's hateful in me to love to make fellows lose their temper," returned Tom, reflectively. "The fall served me just right, and will be a lesson to me. And now, old fellow, let's shake hands, and promise eternal friendship, after the manner of our Greek heroes. Instead of badgering each other, we'll badger our faults."

"Good!" returned Dick. "And, oh, Tom! it was so generous of you to give Charlie the paints."

Tom flushed at that.

Charlie Rand was very much interested in the affair, and he was the only one beside Dick who knew it all. When Tom recovered sufficiently to go out, they both went to Charlie's supper.

"This is just as it should be," declared Charlie, when he saw them such good friends. "If you boys only realized what a splendid thing it is to be well and strong, and able to get about everywhere, you would be so thankful that you never could quarrel with each other."

"I don't believe we ever shall," said Tom.

Afterward, all through their school days, the two boys were called Damon and Pythias.

Still Screams!

The Saratoga Eagle, a popular and fearlessly progressive watering-place weekly; unique, didactic, intensely original, salient and sparkling, brilliant and brevity combined, worth ten times its cost to anybody anywhere who reads and thinks, and has brains to profit by information and instruction. It is enlivened with splendid stories, edifying and enjoyable contributions on the issues and problems of the century, earnest and outspoken editorials, pungent poetry, sprightly and brilliant fashion gossip, banquet or fun, mysterious disclosures, philosophical comment and local laconics, and the novel and immensely popular feature known by the taking title of screaming! Best advertising medium in Saratoga rates, one cent a word, half rates each subsequent insertion. Send one dollar and get the Eagle a year, 25 cents for three months, or 3-cent stamp for specimen copy. Address,

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The Saratoga Eagle has more life to the square inch than any other paper in the country.—Unionville New Century. Enclosed find a nest egg for your Eagle, \$1. Your support of free and general education is most praiseworthy.—Ned Bundtine. The Eagle is a fearless bird, and a proud representative of American soil and principles.—Clayville Sentinel. John Johnson, formerly city editor of the Times, just lets the Eagle scream. He says the enterprise is a financial success as everybody knows it is a complete triumph in other respects. Our quondam attache is a brilliant paragraphist.

Troy Times.

Notice.

An astounding narrative left by the late Alexander Smythe, author of "Jesus of Nazareth," is now in the hands of a reviser and editor, for the press, to be produced in book form at an early day, entitled, "Travels and scenes in Foreign Land," through mediumistic control: whose descriptive powers of scenes, has no parallel in the annals of published history. The book will comprise about four hundred pages, executed in the most modern art, on fine tinted paper. The price of the book not definitely determined but will not exceed \$2.00. The editor and compiler is desirous to obtain as many orders for the book before publishing, as no hired canvassers will be employed to enhance the cost. To whom this notice may come, by addressing the undersigned, giving their name and address plainly written, can have mailed to them anywhere in the United States, at the subscription price, when the book is completed.

Yours truly,

JOHN M. WASEEN,
Richmond, Indiana.

The Coming Race.

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SPIRIT COMMUNICATIONS.

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April 27th, M. S. 36.

MESROP OR MESROB.
(An Armenian Theologian.)

I am here to-day to throw light upon what Philostratus failed to explain, to wit: the Testament of Apollonius of Tyana. The first spirit who controlled here to-day (Bodhisvarna) and myself herein form a connection. The Coptic or Egyptian version of the Scriptures, contained the Pentateuch, the Psalms, and the Proverbs of the Old Testament and the New Testament to Revelation. I was myself, what was called in those days, a targum writer, and published an Armenian version of the Scriptures; and my particular guide in doing this was the Coptic version before mentioned. It went in my day under the title of "The Holy Invocations; or, The Actions of the Great Son of God, Apollonius of Tyana," the purpose of which, Apollonius said, was to set forth the thoughts of the sages of the past, which he had obtained by the aid of books; but that the actions and miracles therein set forth were his own. He, Apollonius, travelled over all the countries there-in mentioned, and was well known in certain portions of India, Armenia, Abyssinia, Egypt, Cappadocia, Judea, Greece, Rome and Asia Minor; and he performed his miracles and preached his doctrines in all those countries. He was worshipped as a divine being as late as A. D. 275, under the abbreviated names of Apol, Pol and Lesbos. Pol was pronounced in the Armenian Paul. Quæ? Was Apollonius called Lesbos? Ans. He was known by that name in the Eastern Countries. Lesbos signified nearly the same as is signified by the term grand Lama of Tibet, in your time. It meant the sainted Son of God, the Initiated one, who possessed the Father's secrets. My Armenian version was published under its proper title, "Apollonius the Son of God's Teachings and Morals," but this title was altered by the man whose spirit will follow me, Paulinus, the first Archbishop of York, 622. He will follow me and make plain what I have left unsaid. I thank you for this hearing. We have sought to have these communications interlock so that they cannot be disturbed.

[We take the following account of Mesrop or Mesrob, from McClintock and Strong's Cyclo; a library of Biblical Literature.—Ed.]

Mesrop, also called Mashtoz, the noted translator of the Armenian version of the Bible, was born in the latter half of the fourth century, in a small village of the province of Tarou. He was at first secretary of the Armenian patriarch Nerses the Great, and afterwards became his minister of ecclesiastical affairs. After filling this position seven years, he went into a convent, but, failing to find any satisfaction there, he went into a desert, where he gathered about him a number of young men as scholars. Under the government of the patriarch Isaac (Saak) the Great (A. D. 390-440), Mesrop was commissioned to preach as missionary, for which position he was especially fitted by his thorough knowledge of foreign languages. He now found need of an Armenian version of the Scriptures, the version of the clergy being in the Syriac, a language but little understood by the populace. After having spent several years in the arduous task, and that with but little show of success, he resolved to throw himself upon the mercy of his Lord and God, and seek at his hands the wisdom and knowledge required for the successful accomplishment of his undertaking. Nor did he wait long for an answer to his prayer. While sojourning at Samosata, we are told, he was led to see the different types engraved in a rock, and that he could remember every single letter so plainly, that he was able to describe them to the distinguished calligrapher Rusanius, who finally composed the desired alphabet. He immediately commenced the gigantic work of translating the Bible from the Greek into the Armenian, a version that was introduced afterwards into that part of Armenia, governed by his king Vramshapuh. By request of other sovereigns, he made also translations for the Georgian and Albanian countries. A change in the government obliged him to quit Persian territory, and he sought a new home in Grecian Armenia, where he continued his activity under the special protection of the emperor Theodosius of Constantinople, and the patriarch Atticus. In spite of the severe crusades against the members of the new religion, he continued to inspire his scholars and friends with confidence in their final success, and defeated several times the various attempts to introduce idolatry in the practice of a pure Catholic religion. One of his later great works was the translation of the liturgical books of the Greek, into the modern Armenian language. After the death of his old companion Isaac I., Mesrop was elected patriarch of Armenia, but he died the next year, February 19, A. D. 441. A critical edition of Mesrop's translation of the Bible appeared in Venice, in 1805, in four volumes. As an energetic and scientific man, Mesrop ranks among the most important combatants of the Christian religion in the early centuries, when the communication of the new religion met especially with great obstacles in the East, for want of written languages. Mesrop furthered literature among his countrymen, not only by his own literary productions, but by founding a whole school of remarkable thinkers and writers, that created what is called the golden period for the enlightenment of Ancient Armenia. (Malan.)

This seems to be all, and more than was known concerning Mesrop and his theological labors. It will be seen, if the communication of the spirit is true, that the nature of the Armenian version of the Scriptures, as it is called, has been wholly misapprehended. In order to place before the reader all that can be said against its truthfulness, we will copy what the same Cyclopædia says of what has been called the Coptic version of the Scriptures:

"Egyptian versions of the Holy Scriptures. After the death of Alexander the Great, the Greeks multiplied in Egypt, and obtained important places of trust near the throne or the Potencies. The Greek language accordingly began to diffuse itself from the court among the people, so that the proper language of the country was either forced to adapt itself to the Greek, both in construction and in the adoption of new words, or was entirely suspended. In this way originated

the Coptic, compounded of the old Egyptian and the Greek. There is a version in the dialect of Lower Egypt, usually called the Coptic or, better, the Memphitic version; and there is another in the dialect of Upper Egypt, termed the Sahidic, and sometimes the Thebaic.

"1. The Memphitic version of the Bible—The Old Testament in this version was made from the Septuagint and not from the original Hebrew. It would appear from Munter that the original was the Hesychian recension of the Septuagint then current in the country. There is little doubt that all the Old Testament books were translated, though many of them have not been discovered. Although this version (not the Thebaic) seems to be that exclusively used in the public services of the Copts, it was not known in Europe till Dr. Marshall of Lincoln College, contributed some readings from it to Bishop Fell's New Testament."

It was undoubtedly to this Memphitic Coptic version that the spirit referred. The spirit expressly says that he translated his version of the Scriptures from the Coptic, and not from the Greek. This fact was undoubtedly known, and hence the attempt to make it appear that the Coptic tongue was a Greek idiom. This is certainly not a fact. The Coptic language is in its basic features and its details, the spoken language of the ancient Egyptians, and in later times became interspersed with Greek and Arabian words, which were assimilated and made to conform to the grammatical principles of the ancient Egyptian language. This is admitted on the same theological authority, which says:

"Coptic language, a mixture of ancient Egyptian with Greek and Arabic words, spoken in Egypt after Christianity. It is not now a spoken language, having been everywhere supplanted by the Arabic." [The Coptic was certainly a written and spoken language before the Christian era.—Eu.] "It has not been spoken in Lower Egypt since the tenth century, but lingered for some centuries longer in Upper Egypt. It is, however, still used by the Copts in their religious services, but the lessons, after being read in Coptic, are explained in Arabic. The Coptic literature consists in great part of the lives of saints and homilies with a few Gnostic works. It is especially interesting as giving us a key to the meaning of the hieroglyphics after they have been phonetically deciphered. It is divided into three dialects, the Memphitic, or Lower Egyptian, which is the most polished, and is sometimes exclusively called Coptic; the Sahidic, or Upper Egyptian; and the Bashmuri, which was spoken in the Delta, and of which only a few remains exist."

On what authority it is claimed that Mesrob translated his version of Scriptures from the Greek into the Armenian, we do not know. We will give what the same authority says in relation to the Armenian version of Mesrob:

"This translation of the Bible was undertaken in the year 410 by Mesrob with the aid of his pupils Joannes Ecclesiæ and Josephus Palnensis. It appears that the patriarch Isaac first attempted, in consequence of the Persians having destroyed all the copies of the Greek version, to make a translation from the Peshito; that Mesrob became his coadjutor in this work; and that they actually completed their translation from the Syriac. But when the above-named pupils, who had been sent to the ecclesiastical council at Ephesus, returned, they brought with them an accurate copy of the Greek Bible. Upon this Mesrob laid aside his translation from the Peshito, and prepared to commence anew from a more authentic text. Imperfect knowledge of the Greek language, however, induced him to send his pupils to Alexandria, to acquire accurate Greek scholarship; and on their return, the translation was accomplished. Moses of Chorenæ, the historian of Armenia, who was also employed, as a disciple of Mesrob, on this occasion, fixes its completion in the year 410; but he is contradicted by the date of the Council of Ephesus, which necessarily makes it subsequent to the year 431."

Can any one read that account of the Armenian version, carefully and critically, and not see the labored effort to make it appear that Mesrob's Armenian version was from an accurate Greek version. After acknowledging that the Armenian historian Moses Chorenæ was a contemporary and was also employed as a disciple of Mesrob, on this version, this Christian writer is guilty of the folly of disputing the date given by that correct and careful writer, as to the time of the completion of the Armenian version; and this for no better reason than that the story about the bringing of an accurate Greek version from the Council of Ephesus was by that very fact shown to be false. As it is not pretended that Mesrob could have had any Greek version, accurate or otherwise, for his guidance, other than the one alleged to have been brought from Ephesus, and as his version was completed, according to Moses Chorenæ, twenty years before that could have happened, there is but one reasonable conclusion possible, and that is, that Mesrob did not translate the Armenian version from the Greek. The question then arises: from what version of the Bible did he translate? He tells us as a spirit, that he was guided in his translation by the Coptic version. This seems to be singularly confirmed by the facts already set forth. It is admitted that Mesrob did not understand the Greek tongue, and that he was compelled to send two of his pupils to Alexandria to learn the Greek language. That accurate Greek version spoken of, we are told, was gotten at Ephesus, a Greek city, where it could have been readily translated into the Armenian tongue, and where it would have been translated, if such a translation had ever been made. There is therefore special significance in the mention of the fact that Mesrob sent his pupils to Alexandria in relation to producing his Armenian version. Had he intended to procure a Coptic version of the Scriptures, it was to Alexandria that he would have sent for it, for he could have obtained it nowhere else. We then have, in this one, fact the strongest reason to believe that it was from the

Coptic, and not from the Greek, that Mesrob translated his version.

This is still more strongly indicated by the further fact that the Armenian version did not follow any known versions of the Old or the New Testament. The same authority says:

"In the Old Testament this (the Armenian) version adheres exceedingly closely to the Septuagint, but in the book of Daniel has followed the version of Theodotion. Its most striking characteristic is, that it does not follow any known recension of the Septuagint. Although it more often agrees with the Alexandrine text, in readings which are peculiar to the latter, than it does with the Aldine or Complutensian text, yet, on the other hand, it also has followed readings which are only found in the last two. Berthold accounts for this mixed text by assuming that the copy of the Greek Bible sent from Ephesus contained the Lucian recension, and that the pupils brought back copies, according to the Hesychian recension, from Alexandria, and that the translators made the latter their standard, but corrected their version by the aid of the former. The version of the New Testament is equally close to the Greek original, and also represents a text made up of Alexandrine and Occidental readings."

There are several suggestive facts embraced in that statement. The Armenian version "does not follow any known recension of the Septuagint" Greek version. It is also admitted that the Armenian version followed the readings which are only found in the Aldine or Complutensian Polyglot, as well as the readings of Theodotion's version and the version of Hesychius. These facts show that the Armenian version was the translation from an original version, of which each of these other versions were modified copies. Had the Armenian version been made according to either of the known Greek versions, it would not have presented so many deviations from all of them. Theodotion was an Ebionite Christian, in other words, a Gnostic, and his version was undoubtedly a Gnostic production of the Alexandrian school.

But, in Berthold's conjecture that the pupils of Mesrob took back from Alexandria to Armenia the Hesychian recension, and that the Armenian translators made that recension their standard, we have almost positive proof that the spirit's statement, that he was guided in his Armenian version by the Coptic version, is true. Who was Hesychius? The Nouvelle Biographie Generale says of him:

"Hesychius, an Egyptian bishop, who suffered martyrdom during the persecution of Diocletian and Galerian, about 310 or 311. Hody identifies him with a Hesychius who revised the Bible of the Seventy, and whose revised version was generally used in Egypt and in the neighboring countries, and Fabricius regarded him as the same as Hesychius of Alexandria, author of the Lexicon."

If Hesychius was a bishop of Alexandria at the beginning of the fourth century, and about that time made a recension of the Septuagint version which was in Greek, it is hardly likely that he ventured to depart from that most accurate Greek version of the Scriptures, as the Septuagint is claimed to have been. The most that Hesychius, a Greek Egyptian bishop, would have done, was to translate the Greek Septuagint into the Coptic tongue for the use of his Coptic followers, and this is no doubt just what he did. It therefore becomes almost certain that it was the Coptic

version of Hesychius, the Greek bishop of the Copts, that the pupils of Mesrob took from Alexandria, and that the latter followed in making his Armenian version of the same Scriptures. At all events, this is the only supposition that can account for the confusion worse confounded that Christian writers have caused by seeking to show that Mesrob followed a Greek version of the Bible. When, in addition to this train of facts, all pointing to the same conclusion, we have the positive statement of the spirit that he was guided in publishing the Armenian version, by the Coptic version of the Scriptures, there is hardly any room to question the truth of his statement.

The spirit then states what the Coptic version contained. He says it contained the Pentateuch, Psalms, and Proverbs, of the Old Testament, and all the New Testament. If other books of the Old Testament were included in the Armenian version, it is to be inferred they were gotten by Mesrob from some other source than the Coptic version. Mesrob tells us that he was a Targum writer? The definition of Targum is, translation, interpretation, and was the name applied to a Chaldee version or paraphrase of the Old Testament. If Mesrob was a Targum writer, two things seem highly probable. First, Mesrob did not have to invent a written Armenian language, as has been claimed he was compelled to do, in order to publish his Armenian version; and second, that he translated or interpreted the Scriptures, not in the Chaldee, but in the Armenian tongue; and if he translated his Armenian version from the Coptic, a third point seems to be established, and that is, that Targums were written that had nothing to do with Hebrew originals whatever.

But, having given ample proof of the substantial truthfulness of those parts of the communication already commented upon, we do not feel that we strain a conclusion when we say, that we regard the rest of the communication as equally credible. If that be so, then it is certain that the Coptic version of the Holy Scriptures was nothing more nor less than the Coptic version of "Apollonius the Son of God's Teachings and Morals," under which title the spirit of Mesrob says he published what is now called The Armenian Version of the Holy Scriptures. Such

undoubtedly was the true character of the Coptic version of what is called the Bible. The spirit tells us that Apollonius did not claim to be the author of the theological and ethical teachings contained in his Testament, to which Philostratus referred as being extant when he wrote, about A. D. 225 to 45; but that it contained the thoughts of the sages of the past which he had obtained from books. He also tells us that the actions and miracles therein set forth were the incidents of his own life. The spirit does not overstate the vast work in the way of travel and public teaching performed by Apollonius in the extensive countries to which he refers. That Apollonius was worshipped as a divine being, until A. D. 275, is a historically known fact; but whether under the name of Lesbos, as the spirit states, we have no conclusive means of determining. Nor can we throw any light on the meaning of such a designation, if it was ever applied to Apollonius of Tyana. As to the abbreviated names Apol and Pol which were applied to him, we have much reason to know this to be the fact. In the 1 Corinthians, chap. iii, 1 to 8, it is said:

"1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

"2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

"3. For ye are yet carnal: for whereas there is among you envy and strife, and divisions, are ye not carnal, and walk as men?

"4. For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

"5. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the lord gave to every man?

"6. I have planted, Apollos watered, but God gave the increase.

"7. So then, neither is he that planteth anything, neither he that watereth: but God that giveth the increase.

"8. Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labor."

Here we have the plain and unqualified admission that Paul and Apollos were one and the same person. No sophistry can explain so positive a statement away. Now who was Paul and who Apollos, if they were one? In the Cambridge Manuscript, the Codex Cantabrigiensis, or Codex Bezae, presented to Cambridge University in 1581 by Theodore Beza, who said he obtained it during the French wars in 1562, when it was found in the monastery of St. Irenæus at Lyons, in this same Chapter 3 of 1st Cor., the name of Apollos does not appear, but instead the name of Apollonius. It is admitted that this manuscript is, with the greatest probability, of the 6th century, which conjecture if correct, connected Apollonius with the Paul of the Christian Scriptures as identically the same person, as late as the 6th century. A writer in McClintock and Strong's Cyclopædia says of this Codex.

"Its Alexandrine forms would argue an Egyptian origin, but the fact of the Latin translation shows that it is a Western copy. It is assigned with great probability to the 6th century. It is chiefly remarkable for its bold and extensive interpolations, amounting to some six hundred in the acts alone, on which account it has been cautiously employed by critics, notwithstanding its great antiquity."

Here is a precious disclosure, truly. It then seems in the highest degree probable that this Codex Bezae, next to the Coptic version, and its Armenian translation by Mesrob, is the most significant and important proof of the Apollonian origin of the so-called Holy Scriptures. That it should contain the name of Apollonius as its chief author, and be of Egyptian origin, are facts that go far to prove the truth of spirit Mesrob's statement as to the Apollonian nature of the Armenian version. It is a well known fact that Apollonius went into Upper Egypt and Ethiopia, where he remained for a considerable time comparing teachings with the Gymnosophists of those countries of Africa, and Philostratus has recorded the profound impression he made among those learned ascetics, and the high veneration in which he was held by them. It is most probable that it was only during this late period of his life that he published the writings which have come down to us from him. Be this as it may, it certainly is from Egypt, and not from Judea or Greece or Rome, that the oldest versions of the Christian Scriptures, as they are called, were obtained. The writer last referred to says: "The characters (of the Codex Bezae) betray a later age than the Codices Alexandrinus, Vaticanus, and Ephraemi (A, B, and C), and capitals occur in Codex Sinaiticus." Here we have again a most significant fact. Although this copy of a Latin and Greek version of the scriptures, is later than the three above mentioned versions, it pays no regard to them whatever, but goes to some older and anterior original version, which differs so widely from the Alexandrinus, Vaticanus and Ephraemi versions, that in the single book of Acts, it contains some six hundred, of what are called, interpolations. According to every legitimate rule of criticism, it is natural to infer that what the writer, referred to, calls interpolations were parts and parcels of some original scriptures from which all the various versions have been intermediately or immediately obtained. It is conceded that Codices Alexandrinus, Vaticanus and Ephraemi are not earlier than the beginning of the middle of the 5th century. It is therefore highly probable that there was some older version than either of them, that contained all the alleged in-

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